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ABSTRACT

Any program used to teach about religion in the social studies must meet certain criteria. The materials must be socially significant and suitable to the classroom. The teaching strategy must promote genuine learning, taking every safeguard to prevent indoctrination. Only then is the public school teacher warranted, legally and morally, to undertake an in-depth examination of religious traditions. Each of the 10 studies presented in the text "Pathways to Pluralism" has an integrity of its own. While it is not necessary that these studies be used in a fixed sequence, it is important that any study chosen be used in its entirety in order to promote objectivity. Free inquiry and induction are characteristic of the materials. Students are asked to analyze source materials related to religion and the social studies, and on the basis of the information provided, are asked to develop their own positions. Then an open, informed class discussion permits students to present their own points of view, and respectfully consider positions different from the ones they have reached. This teacher's guide includes for each study: (1) a statement of the primary goals; (2) information to be considered in responding to the study questions in the text; (3) oral and written activities that may be presented at the conclusion of the study; (4) questions for further research; and (5) a vocabulary list. A correlation of this text with leading U.S. history textbooks is also provided. (Author/JB)

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TEACHER'S GUIDE FOR

PATHWAYS TO PLURALISM

RELIGIOUS ISSUES IN AMERICAN CULTURE

ROBERT A. SPIVEY

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Contributing Editor

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Preface To Teachers

Rationale

Any program that teaches about religion in the social studies must meet certain criteria.The material must be socially significant and suitable to the classroom. The teaching strategy must promote genuine learning, taking every safeguard to prevent indoctrination. Only then is the public school teacher warranted—legally or morally—to undertake an in-depth examination of religious traditions.

Each of the ten studies in this book has an integrity of its own. In order to promote objectivity, it is important that any study chosen be used in its entirety. If pros and cons are being presented in the primary sources—as they often are—it would clearly be a distortion to use only one segment of a study. It is not necessary that these studies be used in a fixed sequence, for they do not build upon one another.

Free inquiry and induction are characteristic of the materials. Students are asked to analyze source materials related to religion and the social studies and on the basis of the information provided, are asked to develop their own positions. Then an open, informed class discussion permits students to present their own findings, offer and defend their own points of view, and—above all—respectfully consider positions different from the ones that they (or even the class as a whole) have reached.

Most discussion will be open ended; that is, the class will not arrive at any right answer. Complex religious and social issues, either past or present, are not readily or permanently resolved. Successful class discussion requires that students be willing to hear and appreciate the viewpoints of fellow students. Members of the class should also learn to withhold final judgments when the information at hand is incomplete or fragmentary. Needless to say, the example set by the teacher in these matters is of the highest importance.

Rather than a mere fountain of facts, the teacher acts as a guide in learning. Because of the special importance of religion in the lives of many people, the teacher has an urgent responsibility to see that the freedom of each student's conscience is preserved and respected—on all sides. The teacher must create an atmosphere of free and open inquiry, making certain that a learning situation never deteriorates into intimidation or descends into indoctrination. Students should likewise be encouraged to use careful and thoughtful analysis rather than hasty judgments or authoritative opinions.

Objectives

Each study in this teacher's guide begins with a statement of that lesson's primary goals. In many cases the specific objectives will fall in line with the more general objectives already being pursued in your regular course. On occasion, the

objectives may profitably be discussed with the students. At the end of a study, students may help evaluate the attainment of the goals in knowledge, skill, and attitudes.

Plan of the Studies

1. Introduction. Generally each study begins with a section designed to relate the central theme to students' own experiences or interests so that they are ready to meet the primary sources in an appropriate frame of mind.
2. Readings. The heart of each lesson consists of primary sources: letters, essays, diatribes, sermons, memoirs, judicial decisions, and the like. Because these are critical to the study, teachers should help students reach as complete an understanding as possible. To assist in this purpose, each reading is accompanied by guiding questions. These are not designed primarily as a basis for general discussion; rather, the aim is to help students extract important information from the reading. These questions will be doubly helpful if teachers use them in a supervised study situation. The teacher's guide for each study includes information to be considered in responding to the guiding questions.
3. Activities. The teacher's guide suggests both oral and written activities that may be presented at the conclusion of each study. In pursuing these activities, students should learn that the thinking process is more important than agreeing on one right answer. Class discussion becomes a vehicle for developing fuller understanding of the major themes; it also gives students an opportunity to share their own findings and tentative conclusions, allowing teachers to evaluate the degree to which individual students are reaching the objectives set forth in the study. Written activities, in addition to providing a further basis of evaluation, enable students to use independent judgment and to develop their own positions more fully.

The "Suggestions for Further Research" require investigation beyond the limits of the material given to each student.You may determine which research assignments are most feasible in your own community or school. As much as possible, research tasks should be in response to student interest and initiative.

A word list that concludes each lesson makes it possible for students gradually to increase their own working vocabulary. By careful attention to the context in which each word is used, it is often possible to arrive at a satisfactory understanding of the meaning of the word. Routine assignments using the dictionary should be avoided.

Correlation of *Pathways To Pluralism* with leading American history textbooks. (*See chart on pages* viii - ix.)

Textbooks

A. Ahlquist, Roberts, King, Marvin, Weitzman & Dwiggins. *United States History*, Addison-Wesley, 1987.
B. Bailey & Kennedy. *The American Pageant*, D.C. Heath, 1986.
C. Berkin & Wood. *Land of Promise: A History of the United States*, Scott, Foresman, 1983.
D. Boorstin & Kelley. *A History of the United States*, Ginn, 1986.
E. Branson. *America's Heritage*, Ginn, 1986.
F. Buggey, Danzer, Miktsakos, & Risinger. *America! America!*, Scott, Foresman, 1985.
G. Conlin. *Our Land, Our Time*, Coronado, 1985.
H. Davidson & Batchelor. *The American Nation*, Prentice-Hall, 1986.
I. Davidson & Lytle. *The United States: A History of the Republic*, Prentice-Hall, 1986.
J. Dreway, O'Connor, & Freidel. *America Is*, Merrill, 1984.
K. Graff. America: *The Glorious Republic*, Houghton, Mifflin, 1987.
L. Gruber. *An American History*, Addison-Wesley, 1981.
M. Hart & Baker. *Spirit of Liberty*, Addison-Wesley, 1987.
N. Jordan, Greenblatt, & Bowes. *The Americans*, McDougal, Littell, 1985.
O. Linden, Brink, & Huntington. *Legacy of Freedom*, Laidlaw, 1986.
P. May. *A Proud Nation*, McDougal, Littell, 1985.
Q. Rawls & Weeks. *Land of Liberty*, Holt Rinehart & Winston, 1985.
R. Risjord. *History of the American People*, Holt, Rinehart & Winston, 1986.
S. Risjord & Haywoode. *People and Our Country*, Holt, Rinehart & Winston, 1982.
T. Roden, Greer, Kraig, & Bivins. *Life & Liberty*, Scott Foresman, 1984.
U. Schwartz & O'Conner. *Exploring American History*, Globe, 1986.
V. Smith. *The American Dream*, Scott, Foresman, 1983.
W. Sobel, LaRaus, deLeon & Morris. *The Challenge of Freedom*, Laidlaw, 1986.
X. Ver Steeg. *The American Spirit*, Allyn & Bacon, 1985.

Correlation of *Pathways to Pluralism* with leading American history textbooks
(Numbers refer to the chapter or unit of the textbook with that letter listed on page vii.*)*

Pathways to Pluralism	A	B	C	D	E	F	G	H	I
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2. Conformity or Diversity?	4-5	2-3	2-3, 5	2-3	2-3	5-8	3-4	5-6	3-4
3. The American Revolution: A Religious War?	6-7	4-5	6-7	4	4	9	5-6, 20	7-8	6-7
4. Subsidy or Separation?	8	7, 8	8-9	5	5-6	10	7-8	9	8-10
5. The American Revolution: A Religious War?	13, 17	13-15, 28	11, 14, 18	9, 11, 15	7, 10, 14	11-12, 19	10-12	13-14, 20	13-14, 16, 20
6. Black Americans and the Churches	14, 16	17 19-24	15-16	13, 32	9, 11	15-16	13-15	17-18	15, 17, 18
7. Religion: Personal and Social	18-20	18, 38	20, 23	16	13, 16	25	19, 24	15-16, 23	22-23, 25
8. Ways of Understanding: Science and Religion	21-24	26-27	26	17, 30	15, 17	18-20, 27	17, 23-24	21, 26	21, 23, 30
9. Conscience or Constitution?	25-28	42-43, 45	30, 33-34	26-27, 34	19-21	30-32	28-29, 32	9, 28-30	34-35, 38
10. America: Protestant or Pluralist?	29-30	48	35	36	22	20, 32, 36	12, 26, 34	22, 32	40-41

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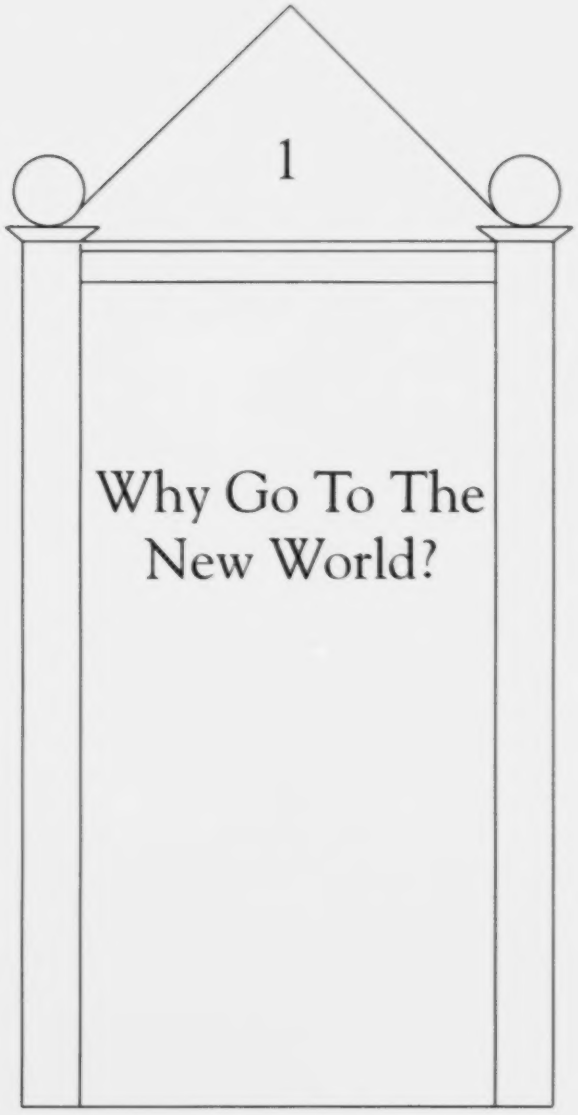

1
Why Go To The
New World?

CHAPTER ONE

The Plan of the Study

- Introduction
- Sir Humphrey Gilbert
- Reverend Richard Hakluyt
- Suggested Activities
- Vocabulary

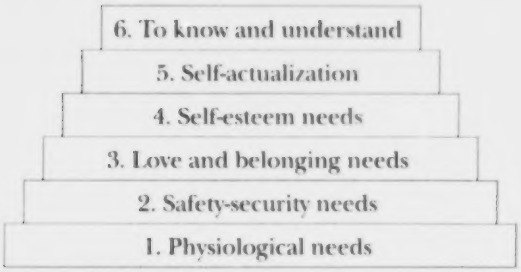
The Focus of the Study

This study focuses on the concept of motivation. A primary objective of social education is to teach students not only what happens in society but why it happens. In this case we want to find out why people undertake certain courses of action. Of course, one cannot hope to ascertain exactly why an individual or group acts in a particular manner to the exclusion of all other possibilities, but students can learn that overt behavior does not immediately reveal a precise motive. Also, students can understand that single motives seldom explain an action. Instead, a complex set of motives usually lies behind observable human undertakings.

Teachers and students will immediately see that they daily infer motives for observed behavior and that the systematic examination of such inferences is directly applicable to their lives. We think we understand why a person or group did something by referring to intentions, motives, thoughts, values, plans, attitudes, and desires. Consider these explanations: Napoleon was motivated by a will to power. Sam flew the flag because he is patriotic; Mary let Jack copy her homework because they are friends; Cardinal Richelieu's policy was guided by his aim to establish a centralized French monarchy; Pope Urban II called for the first crusade to protect pilgrims in the Holy Land.

Explanation in terms of motive is not an easy or a simple matter. Students might begin, however, by noting that human behavior is goal-directed. People allocate their resources to achieve goals that they value; generally, the greater they value a goal, the more they are motivated to achieve it (that is, the more attention and resources they will allocate to achieve it). Psychologists who have examined personality and human motives generally concur that people tend to value and are motivated to achieve goals in a sequence beginning with basic physiological needs for survival.[1]

1 Abraham H. Maslow, "A Theory of Motivation," The Psychological Review, Volume 30 (1943), 370-396.



While the diagram offers insights to human behavior, few persons would try to predict behavior based upon such a model. Similarly, the proposition that behavior is goal-directed and that values influence the allocation of scarce resources is insightful but not predictive. George C. Homans in *The Nature of Social Science* explored the answer to the question: Why did William the Conqueror never invaded Scotland?[2] Generally, the answer would be that he had no desire for the lands of the Scottish nobles, and so he merely fought to secure his borders from Malcolm, King of Scotland. But Homans offers this logical set of propositions:

> The greater the value of a reward to an individual, the more likely that person is to take action to get that reward.
>
> In the given circumstances, William the Conqueror did not find the conquest of Scotland worth the resources required.
>
> Thus, he was unlikely to take action that would win him Scotland.

Any question about the validity of this judgment concerning William's motives and his reasons would have to be grounded with references to the factual evidence.

In *Introduction to Value Theory* Nicholas Rescher emphasizes the need for evidence, and the difficulty in being certain when dealing with inferences and explanations by motives.[3] In the case of Joe Jones, the evidence can support a probable or likely motive for his action:

> Joe Jones joined the Peace Corps, which is dedicated to eradicating problems in underdeveloped nations.
>
> Throughout his life, Joe has been concerned with poverty, hunger, and illiteracy in the world (witness this evidence).
>
> Thus, we might conclude that Joe is likely to have joined the Peace Corps for humanitarian motives.

Still, the pattern of Joe's concerns and behavior do not yield a certain conclusion on the question of why he joined the Peace Corps. They only yield a

2 (New York: Harcourt, Brace & World, Inc., 1967), p. 44.
3 (Englewood Cliffs, N.J.: Prentice-Hall, Inc., 1969), pp. 26-27.

probable conclusion on motives, and it is essential for students to realize the difficulty in getting even probable conclusions that are reliable.

Objectives for the Study

Knowledge Objectives—Each student will demonstrate knowledge of the following points.

1. Motives are behind the observable actions of individuals and groups.
2. More than one motive is usually needed to explain a certain action.
3. A given course of action may be undertaken by different people for different motives.
4. Motives behind historical events are often hidden and must be searched out if possible.
5. England's colonization of America was the result of a complex set of religious and secular motives.

Skill Objectives—Each student will demonstrate the following abilities.

1. Analyze primary sources for styles of argumentation and information about human motives.
2. Extract explicit motives (reasons) for a course of action from historical documents.
3. Identify emotion-laden words used in an argument to persuade another person to follow a certain course of action.
4. Hypothesize about motives for courses of action, grounding explanations with motives based on the available evidence and realizing the tentative nature of inferences concerning motives.

Value and Attitude Objectives—Each student will take into account the following considerations.

1. Assess different points of view and weigh supporting arguments on a disputed issue in class discussion.
2. Be skeptical about inferring implicit motives from overt behavior and about statements attributing motives to an individual or group.
3. Suspend judgment until adequate information is known and test beliefs and assumptions with evidence from specific historical and contemporary instances.

Introduction

To introduce students to the study of historical motivation, we look first at motives behind activities familiar to most teenagers. The basic question is "What motives lie behind these activities?"

1. Getting a summer or part-time job
2. Inviting certain people to a party
3. Reading a particular book from an English class list

The answers will reveal that individuals who undertake the same actions may do so for a variety of motives.

Students should first read the introduction to the study, "Why Go to the New World?" Then the class may be divided into four groups. Allow the groups fifteen minutes to develop a list of possible motives for the specific activity assigned to them. Class discussion may then proceed as each group lists the motives on the chalkboard.

In the discussion, ask students to support their suggestions. Ask how they might determine why someone is acting in such a way. Explore also the possibility of multiple motives. Can a student read a book for more than one reason? Might teenagers get summer jobs for one reason while their parents encourage them for another? Do students have different motives for inviting various people to a party? Might I go to church for one reason and you for another?

The primary aims of this discussion are to have students know (1) that motives exist, (2) that determining motives helps to explain events, and (3) that usually more than one motive is needed to explain any given action.

Further discussion might consider the evaluation of motives (Are his motives honorable?), determining also whether they are extrinsic (I go to camp because my parents make me go) or intrinsic (I read this book because it fascinates me).

England Is Encouraged to Venture into the New World

England's colonization of North America is a familiar story. Junior and senior high school students have read the descriptions of the exploits of John Smith, the Pilgrims and Puritans, and Lord Baltimore. Unfortunately, the motives of America's colonizers have too often been oversimplified. Typically, purely religious motives have been assigned to certain colonial ventures, while purely secular motives have been applied to others. Students have seldom been asked to examine critically the complex nature of human motivation itself.

In this study, two original sources are presented for student examination. Each reading offers different reasons for England's venture into the New World. Shortly after these discourses appeared, England did enter the competition for colonies. The reasons why cannot fully be determined in this brief study. What this study can provide is an opportunity to investigate the possible motives for

English colonizing, to hypothesize about the strength of various motives, and to draw conclusions subject to repeated modification as more information becomes available.

The readings may be assigned for homework or done in class. Questions are provided to guide students through the readings. If you need to help individual students with the guiding questions, the following should be considered.

Sir Humphrey Gilbert

1. What is Sir Humphrey Gilbert asking permission to do? Why does he say, "I will undertake this without your Majesty's being responsible"?

   Essentially Sir Humphrey was asking to be supported in piracy. He wished to attack and destroy the shipping of nations that were not even at war with England. Sir Humphrey assured the queen that her role would be kept secret because England was then at peace with the nations in question—Spain, France, and Portugal. Open and official piracy would surely lead to war. So if Gilbert were captured or his deeds became known, Elizabeth would disclaim any part in his ventures.

2. What will be the primary gain for the English queen if Gilbert's plan is successful?

   By Gilbert's piracy, England's enemies will be made weak and poor. At the same time, England will become stronger and richer at their expense.

3. What arguments against his plan has Gilbert foreseen and sought to answer? Are they good answers?

   One argument against his plan is that Gilbert will destroy only the shipping of private interests, not the navies of France, Spain, and Portugal. Gilbert answers that the princes will suffer greatly from his destruction of even private vessels. Even though the princes' ships are small and few in number, they depend on their subjects' trade for revenues. When these ships are destroyed, the owners will be ruined and their businesses lost. By these losses, the princes in turn lose their power.

   Another argument is that the plan is not allowable. It violates England's treaties and God's law. Sir Humphrey answers, "I hold it as lawful in Christian policy to prevent a mischief in time as to revenge it too late." He notes further that God himself is a party to England's quarrels with the (Roman Catholic) nations of Spain, France, and Portugal; God will support Elizabeth in this undertaking.

In guiding the class discussion, the teacher also might use the following set of questions that emphasize the problem of justifying policy decisions and recommendations:

1. What is proposed as a course of action?
2. What consequences can be expected? Is this projection of consequences valid (reasonable, supported by what is known)?
3. Are the probable consequences desirable? Are these consequences more desirable than the probable consequences of alternative courses of action?Here the criteria for judging consequences concern values and the goal sought. How does Gilbert perceive the values of the queen as implied in his argument on the desirability of the consequences? What are the values he uses to assert the desirability of consequences?

Questions about the map:

Why might Sir Humphrey suggest Newfoundland for his operations? Why might Denmark and Holland be good places to take captured ships?

Use the map to show the distance between Newfoundland and England. Newfoundland is closer to land than other New World land. Also, commercial fishing activity off the Newfoundland coast was highly profitable.

Denmark and Holland were friendly nations. Gilbert could expect aid from them because they had a common enemy in the Catholic power. They also had large and safe harbors near England's coast.

Reverend Richard Hakluyt

1. What part of the New World is Hakluyt talking about? Find "30 degrees in Florida northward unto 63 degrees."

   Use the map to find the North American places referred to by Hakluyt. Point out the extent and grandeur of Hakluyt's envisioned mission from Florida to Hudson Bay. Note how this coincides with the area of subsequent English colonization.

2. What plan does Hakluyt have for avoiding the fate of the first Spanish missionaries in Florida? Does it make sense?

   Hakluyt advises that colonists be sent to live in the New World. The colonists should first learn the language and customs of the natives; presumably they can also win their friendship and confidence. The settlers' numerical strength will also provide safety and support. The colonists may gradually acquaint the natives with Christianity.

   This is far better, says Hakluyt, than the rash attempts of the Spanish friars. More than once Spain sent missionaries into hostile and utterly unknown territory, resulting in a savage and sudden slaughter of the foreign intruders.

3. What is meant by "filthy lucre and vain ostentation"? Why might Hakluyt refer to them here?

   "Filthy lucre" is, literally, dirty money. Many European nations were drawn to the New World by the promise of riches. Furthermore, they displayed "vain ostentation," that is, an indulgence in the trappings of national power and splendor. Hakluyt was probably thinking of Spain, which had derived great wealth from exploiting the New World. The gold brought back by Spanish fleets raised the prestige of Spain throughout Europe.

4. What chain of reasoning does Hakluyt use to support his argument that the English monarch should send preachers to the New World?

   The natives of the New World are in immortal danger. They cannot call on the Lord to be saved because "they have not heard." The Apostle Paul wrote that preachers must be sent to those who have not heard the gospel. These preachers, says Hakluyt, should be sent by those who are protectors and defenders of the Christian faith. The Kings and Queens of England have the title "Defender of the Faith." Thus, "they are charged not only to maintain and favor the faith of Christ, but also to enlarge and advance it." From Hakluyt's point of view, moreover, the English monarchs are defenders of the "True and sincere religion"—that is, Protestantism.

After students have read Gilbert and Hakluyt, class discussion should be directed toward helping them answer the central question, "Why go to the New World?" Emphasis is not on arriving at one answer, but on the process of reaching probable answers. In this process, students must evaluate and analyze the passages, see relationships between them, and determine what is significant. They must synthesize their information. Do the passages have points in common? Do these give us clues to the real motives for English colonization? Students should develop their own hypotheses about the motives for settlement. These must be subjected to evaluation. Finally, based on the information provided, what tentative conclusion about England's motives can be reached?

Class Discussion

When you lead the class discussion, the following points should be considered.

1. Gilbert and Hakluyt each urged Queen Elizabeth to venture into the New World. But the advice of each is quite different.
   a. On what points might they agree? Why?

   Gilbert and Hakluyt would probably agree that England's venture into the New World would and should benefit the Church of England. They might also agree that England would be strengthened in her rivalry with foreign powers. However, the "filthy lucre and vain ostentation" that Hakluyt condemned were probably prime motives for Sir Humphrey. Also, we might not expect Hakluyt

to go along with either Gilbert's plan or his justifications for it. Conversely, it is doubtful Sir Humphrey would agree that the saving of souls should be the primary gain of England's colonial efforts.

b. On what points would you expect Gilbert and Hakluyt to disagree? Why would you expect them to disagree on some points?

We should expect the two men to differ because one was a clergyman, and the other was an adventurer.

2. Motives play an important role in determining courses of action.
   a. Name the major motives of Sir Humphrey Gilbert.
   b. Name the major motives of Richard Hakluyt.

A number of names could be used to characterize the major motives of each man. Students should offer their own suggestions. You might list their suggestions on the chalkboard and discuss the suitability of each term or name.

c. Could an individual hold the motives of both? Why or why not?

Individuals living in Elizabethan England might very well share the motives held both by Gilbert and Hakluyt. They might also argue against any contradiction existing between the two. It should be pointed out that in sixteenth century Europe, nations fought under religious banners, temporal rulers claimed divine sanction for their acts, and churches enjoyed governmental power. The fortunes of church and state were closely bound.

3. In the writings of both Gilbert and Hakluyt, God is mentioned.
   a. What role does Gilbert imply God will take in the New World venture?

Gilbert implies that God will aid England in the venture. First, he notes "God has especially provided for your majesty's safety." Later, he adds "that God Himself is a party to the common quarrels (with Catholic nations) now afoot." The enemies' evil disposition toward the Queen and the Church of England had no effect because of "God's merciful providence."

b. Would Hakluyt agree with Gilbert? Why or why not?

Hakluyt could be expected, as a clergyman, to discern the hand of God in human actions. He might agree with Gilbert that God protects England and the Church of England. Hakluyt certainly assumes that God would play a positive role in the plan to spread Christianity to the New World. This is "fruitful labor in God's harvest." He believes that God will move the heart of Queen Elizabeth to put her helping hand to this godly action." Yet, Hakluyt and Gilbert might well differ on the kind of action thought to be "godly action."

4. The readings refer to England's relations with other nations.
   a. What was the nature of England's relations with Spain at this time?
   b. Why might the New World be a vital factor in this relationship?

c. Was religion an important aspect of English-Spanish relations? Why or why not?

England had, under Henry VIII, established its own national church—the Church of England—and renounced the authority of the Pope. This placed England in opposition to Catholic nations in Europe of which Spain was the most powerful. During the long reign of Elizabeth (1558-1603), relations with Spain remained severely strained. Religion was not the only cause of English-Spanish conflict. Spain's exploration and exploitation of the New World brought her money and prestige. The English and the Spanish vied for commercial and naval supremacy, the contest being waged on the high seas from the coasts of Western Europe to the West Indies. Daring English "sea dogs" plundered Spanish galleons loaded with gold, raided Spanish ports, and brought frustration to the Spanish throne. The most spectacular event of the protracted and sporadic hostilities was the destruction of the Spanish Armada in 1588. This pivotal event opened the way for England's entry into the New World in a permanent and powerful fashion.

5. England did, of course, enter the New World as a colonial power. Sir Walter Raleigh established the ill-fated Roanoke Colony in 1587, only ten years after Gilbert wrote his discourse. Later, settlers came to Jamestown in 1607 and to Plymouth in 1620.
   a. Would settlers in these colonies have motives for coming to America similar to the monarch who sent them? Why or why not?

Colonists and colonizing monarchs seldom had the same motives for their actions. Religion and economics may have moved monarchs as it did settlers, but in vastly different ways. The economic rivalry among European nations stimulated exploration and colonization. Colonies could bring economic advantage; thus, monarchs supported colonies. Settlers came because of economic motives, too, but they sought private gain more than national advantage. The hardships experienced by the English often spurred them to the New World. The lure of great wealth often drew those of higher station to become colonial adventurers. The religious hostility between Protestant and Catholic powers influenced some monarchs in their support of missionary efforts. In other instances the zeal to enlarge Christendom may have been equally strong. The religious motives of colonists could range from preaching to the Indians to seeking an escape from all public religion to a private freedom of conscience.

   b. Is Sir Walter Raleigh's list of motives in the introduction complete? Could you add more?

As we have seen, many motives can lie behind a single action. Men came to the New World to be free to worship as they chose (for "religion"), to find gold (for "wealth"), because they were curious (for "knowledge"), because they loved adventure (for "pleasure"), or in the hope of finding a Northwest Passage,

winning "power," and bringing about the "overthrow of rivals." Students may wish to add to Raleigh's list, offering examples and evidences of their own.

c. Do you think that England's entry into the New World was the result of a single overriding motive or was it the result of a complex set of motives? Explain.

National motives are even more complex than personal ones. To explain England's actions, one may look first to religion, next to politics, later to economics. One may find these motives—and others—so mixed together as to make the determination of a major motive impossible.

Suggested Activities

Written Assignment

As an official in the English government, you are asked to evaluate the comments of Gilbert and Hakluyt and to prepare a brief memorandum for the queen's advisers. In the memo, list the arguments stated by Gilbert and Hakluyt, offering your reaction to each. Also, list other points for and against going to the New World that you feel the advisers should consider.

Here the emphasis is upon critical evaluation of the arguments offered by Gilbert and Hakluyt—looking at them from the point of view of national interest. Adding arguments not offered by either man offers students an excellent exercise in historical imagination.

Questions for Further Research

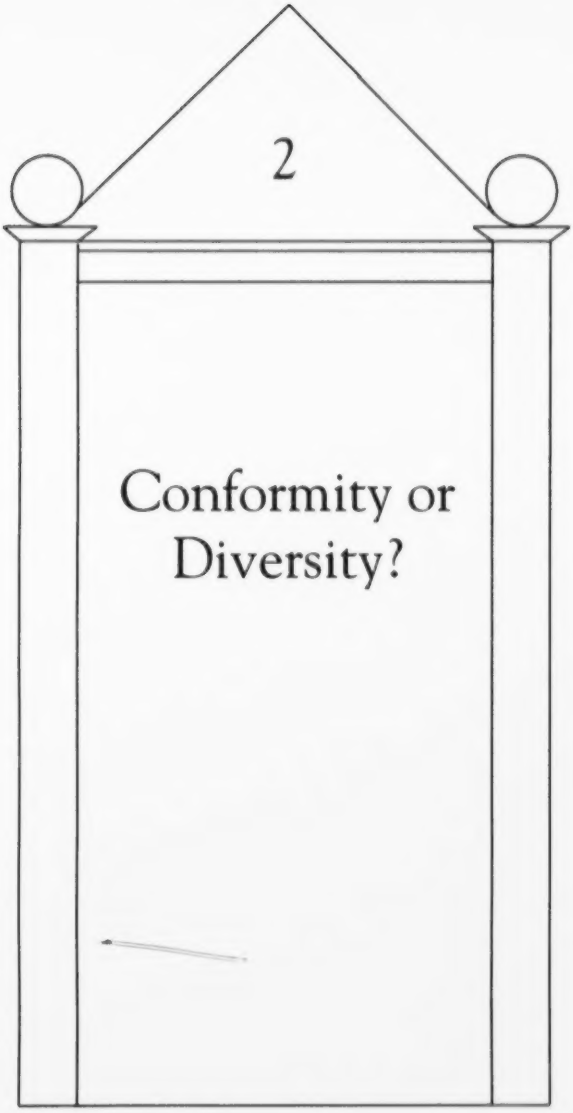
The following areas of investigation are suggested for students who wish to do additional research.

1. Richard Hakluyt was very concerned with "bringing the gospel to idolators." How successful were the attempts to convert the American Indians? Hakluyt was also concerned that the Roman Catholic Church would enjoy the only success in bringing Christianity to the Indians. Did this church continue to have a monopoly in missionary efforts among the Indians?
2. Various motives have been assigned to the settlers of the English colonies. What were the major motives in the settling of (a) Maryland, (b) Massachusetts, and (c) New York? Are multiple motives to be found in each colony?

CHAPTER ONE

Vocabulary

abridged
adversary
contentious
discourse
enterprise
impoverish
ladings
license
lucre
manifest
motivation
ostentation
realm
traffic


2
Conformity or
Diversity?

CHAPTER TWO

The Plan of the Study

- Introduction
- William Penn
- Thomas Barton
- Suggested Activities
- Vocabulary

The Focus of the Study

The focus of this study is the conflict between demands for diversity and conformity and unity and pluralism in groups and in entire societies. These issues are timeless, and people in all ages have sought answers to questions such as: "How much conformity is essential to the survival of the society or to attain the goals of the organization? How much conformity is desirable? In the good society to what should good people conform—to basic values, to folkways, to behavior that is spelled out in specific legislation, or to behavior as demanded by informal social expectations?

Questions concerning conformity raise questions about freedom, its essence and desirability, especially as freedom produces a diverse society or group. As different societies and groups have wrought answers to these questions, how did they justify their answers? By expediency? By claims of undesirable consequences or desirable consequences? By received wisdom? By religious-philosophical systems?

In American history these questions arise time and again, beginning with the settlement around Massachusetts Bay, and are very often centered on religious matters. Demands for religious conformity have been heard across the land. The legal questions about the establishment of religion, religious toleration, and religious freedom have been argued throughout that history and continue in our own time. Public disputants have most often grounded their positions on these questions in terms of their conceptions of the good society. Conformity or diversity as a religious issue may be studied with reference to many periods of American history, but this study draws upon the early history of Pennsylvania for a study of the issue.

In this study, two historic documents raised the issues that permit students to learn several useful skills and to practice skills already attained. Students learn the difference between primary (original, eyewitness, first-hand) and secondary sources, which historians—and citizens—use in their daily search for reliable knowledge. They learn the rudimentary skills of internal criticism (the analysis of contents) and evaluate of the resulting data to obtain evidence in making judgments. The two documents, the first by William Penn and the second from Reverend Thomas Barton, are excellent for these learning tasks. Penn provides an

explanation and argument based on his plans, intentions, and motives, while Barton argues with a specific value commitment and evidence derived from his personal observations. Thus, students read two lively documents that display the role of frame of reference in argumentation and decision-making.

Objectives for the Study

Knowledge Objectives—Each student will demonstrate knowledge of the following points.

1. There have been serious conflicts over various views of society involving perceptions of the need for conformity and diversity, and certain measures of conformity and diversity are needed for social stability and progress.
2. Religious conformity may be tied to the establishment of religion by social and moral-ethical grounds.
3. Freedom of conscience may be defended on religious, political-social, and moral-ethical grounds.
4. Penn's colony was an experiment in allowing freedom of conscience.
5. The effect of freedom of conscience has promoted the religious diversity in America.
6. The issue of conformity and diversity in America has increasingly been resolved with commitment to the ideal that pluralism, based upon rational consent and the promotion of individual dignity and worth, personality, is the basis for a just society.

Skill Objectives—Each student will demonstrate the following abilities.

1. Recognize manifestations of conformity and diversity in daily surroundings.
2. Distinguish between primary and secondary sources.
3. Evaluate conclusions reached by an informant in terms of the warranting reasons or evidence and credibility as an informant or both.
4. Judge whether an observation statement by an informant is reliable, employing some of the analytical questions related to the historian's technique of internal criticism.
5. Generalize about the probable effect of conformity and diversity on society and religion.

Value and Attitude Objectives—Each student will take into account the following considerations.

1. Assess one's own feelings and attitudes on specific instances involving the conformity-diversity issue, especially contemporary cases.
2. Question conclusions offered and supporting arguments in the historical case and in contemporary, controversial cases.
3. Develop one's value commitments on the conformity-diversity issue in contemporary America, especially in relation to the value of pluralism as a route to the good society and the meaning of justice within society.

Introduction

The Attitude Scale

To introduce the study, a short attitude survey is used. The survey is designed to orient students to the central issue and to motivate thought. It begins close to home with statements obviously relevant to youth. Also, the first few statements concern practices, while the latter ones concern beliefs and may not readily be recognized as being relevant to students.

Since this scale is for motivational and class discussion purposes only, no attempt has been made to validate it. Thus, no attempt should be made to collect data from the survey, nor should student responses be compared or categorized as correct or incorrect answers.

In discussion of the completed survey, emphasis should be placed on suggesting reasons for either agreement or disagreement with each item. It is suggested that reasons be listed on the chalkboard. From the discussion students should have been made aware of the dilemma-like nature and complexity of the issue of conformity and diversity. For Americans there are no easy answers. In an authoritarian society, the issue can be quickly settled by consulting tradition or ideology. In a society of many traditions and no official ideology, we must resolve such a conflict through an often lengthy democratic process.

For each item in the survey there is, of course, a conforming and a nonconforming attitude. It must be emphasized, however, that there is no right or wrong attitude. Conformity and nonconformity are neither good nor bad.

Understanding the Terms

An introduction to the concepts of conformity and diversity is presented in the student text. Additional background information on religious conformity follows in this guide. You may wish to include it in later discussions.

From conformity in general we move to conformity that is specifically religious.

Religious conformity has been and still is demanded in societies the world over. Problems of nonconformity have plagued nations for many centuries. Nonconformity has been seen, as it is by many today, as a threat to social stability and the established order. As such, its elimination has been vigorously pursued. Western heritage reveals an ever-present struggle of conforming and nonconforming elements. Early Christian martyrs, medieval heretics, and the Huguenots in France may be seen as examples of diverse thinking or nonconformist actions. Indeed, in sixteenth century England, even some Protestants were officially labeled nonconformists.

The Renaissance, the Reformation, and the Enlightenment opened the floodgates of opposition to established, conforming, religious persuasions. Increasingly, people challenged long accepted doctrines and time-honored institutions.

Unlike contemporary America, eighteenth century England accepted the church as an agency of government. To the church was entrusted the molding of minds. In the minds of believers the interests of God, church, and government were wedded. The force of religious conviction could be relied upon to bring acquiescence to governmental will. Furthermore, bishops of the established church enjoyed peerage (membership in the House of Lords) and a measure of civil authority. In return for the social stability and domestic tranquility fostered by the church, the government did its best to ensure predominance if not exclusiveness of the established church in matters of faith.

While religious conformity was defended on social and political grounds, religious doctrine could also support establishment. Many devout Christian thinkers were convinced that active government support of what they felt to be the true faith was correct.

In the seventeenth and eighteenth centuries, diversity in thought and deed was viewed with much greater horror than it is today; the very foundations of the social and religious order would collapse if nonconforming views were allowed. Since that time, intellectual and political revolutions have taught that a measure of diversity is not only allowable but necessary. The degree of diversity desirable is, however, being debated.

Just as conformists support their positions on various grounds, so do nonconformist thinkers. Diversity is argued on religious (as in Penn's case) as well as on political and social bases. Then, as today, certain grounds were more important to some than to others. Thus the nonbeliever may support diversity for one reason, while the believer is impressed by another argument.

William Penn's colony in America provided one of the original experiments in full-scale religious freedom. While other American colonies were seeking orthodoxy, Pennsylvania afforded all who came there the freedom to pursue whatever religious persuasion they wished. In fact, Penn's own group, the Quakers, soon lost their ascendancy in Pennsylvania as the attraction of religious liberty rapidly filled the colony with a variety of faiths.

CHAPTER TWO

William Penn

To gain knowledge of the theory behind the Pennsylvania experiment, students are presented with a portion of Penn's own case for freedom of conscience. His case is set forth on religious grounds, which are not so familiar to most students as political-social or moral-ethical grounds. Students should be aware that while such a basis might carry little weight for nonbelievers today, it was more important than human reasons for Penn and Christian thinkers of the past and present. Penn was able to implement his theory with the establishment of his colony in America. For an account of the results of freedom of conscience, we turn to an obviously hostile observer.

1. For Penn, religious liberty meant not only a freedom to believe a certain way but also a freedom to do what?

   Penn was very much concerned with freedom of religious practice as well as belief. This practice, says Penn, is required by God.

2. In a similar fashion, what did Penn mean by "persecution"?

   Again, Penn was concerned with prohibitions against practice as well as belief. One persecutes when interfering in any way with the practice of what God requires.

3. According to Penn, in what ways are rulers trying to assume the powers and rights of God?

   Penn says that rulers usurp the powers and rights of God in the following ways:

   a. Rulers interfere with the capacity for rational judgment—a gift from God Himself.
   b. Rulers claim a god-like infallibility.
   c. Rulers set themselves up as rulers both of body and of soul.
   d. Rulers force faith, which by its very nature is a gift of God, not the result of an act of coercion.
   e. Rulers are accountable to none but themselves, leaving nothing to God.

These questions ask students to identify the central issue; to specify definitions for terms used; to recognize underlying and explicit assumptions; to analyze a logical, deductive argument; and to see the position of an informant's values and commitments in decisions and judgments.

Thomas Barton

Thomas Barton, it must be made clear, is a representative of the established order. For him, conformity to that order is the best way to meet obligations to God, to

his church, and to society at large. Barton views Penn's experiment with horror. He does not, however, speak against diversity on theological grounds. He notes chaos and disharmony in the social order. He sees his beloved Anglican Church consigned to a position of inferiority (in prestige) in this English colony.

1. What does Barton indicate has been the result of religious diversity? What assumptions does he make? What evidence does he use to support his judgment?

   Barton notes that strife between groups is "tearing the province to pieces." Religious groups are hostile to each other. People are being led astray by strange doctrines.

2. What specifically does Barton suggest the government do to bring some Pennsylvanians into the church?

   Barton believes that the German colonists might be brought into the church through a law requiring them to give their children an English education. He later suggests that Anglican bishops be established in the colony.

3. What kind of citizen does Barton think is best?

   Barton's ideal citizen is peaceful and dutiful, submissive and obedient to civil authority.

4. What kind of observer do you consider Barton to be—a disinterested historian, an interested participant, or a biased or a neutral reporter?

   Barton is making (1) factual judgments about events and behavior that are caused by Pennsylvania's "religious diversity" and (2) policy recommendations based upon his perception of a problem, its cause, and the proper way to intervene to effect what he feels is the good society.

In question 4, students are asked to assess Barton's credibility as an informant and the frame of reference and value commitments that guided his perception of a problem and his suggestion of policy. While answering the question, students should learn the kinds of analytical questions historians use to assess the creditability of an informant—questions that are useful to the student as citizen. Several of these questions are listed below.

Questions to ask the informant:

1. What are the value commitments and frame of reference of the informant?
2. What is the informant's position?
3. What reasons and evidence are used to support the informant's position? Do conclusions follow from the reasons and the evidence?(Is the position warranted?)
4. Where and how did the informant obtain his or her evidence? Was the

informant an observer or did he or she rely on secondary sources?
a. Was the informant able to tell the truth or in a position to know the truth? Was the informant an accurate observer?
b. Was the informant willing to tell the truth? Was he or she a disinterested witness or a potential beneficiary?
c. Can the informant's evidence be verified by independent witnesses (other informants)?

Class Discussion

1. Both Penn and Barton seem sincerely concerned with the well-being of humanity, country, and the Christian religion. Yet, they assume positions sharply opposed in achieving this well-being.
   a. Which of the two positions would better promote the growth and prosperity of a colony?

   Religion is, of course, only one factor related to the growth of a colony. However, if all those who did not conform to a religion were excluded, there is the good chance that the special genius of many individuals would be lost to the colony. Immigrants of a variety of persuasions have made great contributions to America. Also, a generally repressive and traditionalist atmosphere may be hostile to new ideas, thus blocking progress. When people are free to follow their own consciences and to seek the truth, society usually benefits. Societies that are strongly conformist change little when new and diverse elements are stifled.

   b. Which of the two positions would better promote the well-being of a religious group?

   While a religious group may enjoy a measure of material well-being due to the protection of secular institutions, the spiritual vitality may thereby suffer. A group allowed to stand on its own feet must develop inner resources. Also, dependence upon the state may obligate a group to that state, thus denying it the independence of thought and action needed for healthy development.

2. William Penn defends freedom of conscience on religious grounds.
   a. For what type person would this argument have great appeal? To whom would it have little appeal?

   This argument would have great appeal to a religiously committed person. Particularly attracted would be those concerned with humanity's obligations to God. There would be little appeal to nonbelievers, although they might support freedom of conscience on rational or humanistic grounds.

   b. What other grounds might be used to defend freedom of conscience? What does Barton emphasize in opposing such freedom?

Freedom of conscience may be argued in terms of ethical humanism, material progress, or political and social philosophy. So opposition to such freedom may be based on many grounds. Barton emphasizes deterioration of the social order and the attraction of strange novel doctrines in his opposition to freedom of religious belief and practice.

3. Penn was very concerned with freedom in the practice of religion. Is freedom in practice necessary for freedom of belief, or conscience? Why or why not?

Penn felt that people must be free to follow their consciences in matters of worship as well as belief. God, as He directs conscience, indicates the way in which He is to be worshiped. No one has the right to interfere with those trying to meet their obligations to God. Practice may be seen as the expression of obedience and belief. As such, it is a necessary element of freedom of conscience.

4. Should the government of England have been so concerned with the religious beliefs and practices of English subjects?
   a. Give the reasons why government might involve itself in religious matters in the seventeenth and eighteenth centuries.

The English government had a *quid pro quo* (this for that) relationship with the Anglican Church. While the government looked after the church, the church supported government policy and performed an educational function in gaining popular support for government. Since the days of the Roman Emperor Constantine, government and church had worked together. Temporal rulers acted as God's agents on earth. They played a role in church government and appointed bishops. Conversely, their rule was sanctioned by the church and their authority was long considered a gift of God (Divine Right of Kings). With the Enlightenment, however, a gradual separation of ecclesiastical and political authority began. During the seventeenth and eighteenth centuries in England, traditional bonds between church and state remained strong though challenged by the nonconformists.

   b. Does the U. S. government today ever concern itself with religion? How are its concerns different from those in England?

In the U. S. today, church and state are legally separated. Under our Constitution, government may neither establish nor prohibit the free exercise of religion. However, this does not mean that government does not acknowledge the existence of religious groups. Laws exist that seek to ensure the separation of church and state and to protect the rights of each. Also, laws exist to regulate practices widely acknowledged as dangerous to public safety, health, and general well-being—even if these practices are based on religious beliefs.

While England may foster the well-being of a particular religious group, the United States assumes a position of neutrality. Neither religion nor nonreligion is espoused by the U. S. government.

5. Penn said, "Persecution makes men conform only because of outward force and bodily punishments. A faith enforced this way is subject to as many revolutions as the powers that enact it." How might Barton have answered this charge?

   Penn's charge could be answered in several ways. First, Barton could have assumed the position that there is only one true faith—his own. Rulers, therefore, are obligated to save fellow citizens from false beliefs by any means, including force. He might also have argued that persecution or restraint is only a teacher. We hold our children out of danger, even against their will, until they learn that adult judgments are usually best. Then force is no longer required. Barton might also have argued that those who conform only out of fear must not be sincere in the first place—only hypocrites.

6. What effect might the granting of freedom of conscience in Pennsylvania have had on the subsequent development of religion in America?

   Freedom of conscience was incorporated into the basic laws of America. Constitutional and ideological restrictions on establishment and government fostered religious conformity paved the way for the development of great religious diversity (pluralism) in America. Without freedom of conscience this would have been impossible. The full story of this diversity is told in another lesson.

Suggested Activities

Questions for Further Thought

1. Why, out of 40,000 inhabitants, are only 500 people in Lancaster County adherents to the Church of England?

   Pennsylvania was a haven for people seeking religious freedom. It was more hospitable than Massachusetts, for example, where there was an established (Congregational) church. Thus greater diversity, as illustrated in Barton's letter, could be expected in this colony. In Virginia and other southern colonies, the Anglican Church was predominant.

2. Why in attacking the claims of infallibility, does Penn emphasize Protestantism?

   Infallibility was often ascribed to the judgments of the Pope as God's chief agent on earth. Thus, while a Catholic might ascribe infallibility to other than God, a Protestant normally would not.

3. Was Barton's suggestion that Germans be required by law to give their children an English education a reasonable one? Do you think newly arrived immigrants to the United States are under a similar obligation today? If so, why?

Barton's suggestion that an English education be made compulsory is not unreasonable if this means learning those things essential to the well-being of the society. In the United States today, all citizens, including immigrants, are required to send their children to school to learn those things necessary to becoming a responsible member of society: language, mathematics, and social understandings have been seen as vital. However, if Barton meant indoctrination in the precepts of the Anglican Church, this would be unreasonable. All schools in his time were private and religiously oriented; the odds are, therefore, that Barton had in mind to turn out good Anglicans. In his view, of course, this was equivalent to turning out good citizens.

4. Why might an Anglican such as Barton see greater change in beliefs and practices in the various sects than in his own religion?

   Barton would see greater changes in sects that did not depend on a hierarchy and tradition for the development of doctrine. The Church of England theologians could not proclaim that changes were based upon inspiration as the leaders of sects might.

5. Barton observed that the Quakers viewed the Presbyterians of Pennsylvania with hostility. In light of the attitude of Penn, the Quaker founder of the colony, what might account for such an observation?

   While individual Quakers might not reflect the ideals set by Penn and might openly resent Presbyterian competition, it is more likely that Barton's view of Quaker-Presbyterian relations was somewhat jaundiced. This could be expected of someone for whom tolerance and diversity were unpleasant.

Questions for Further Research

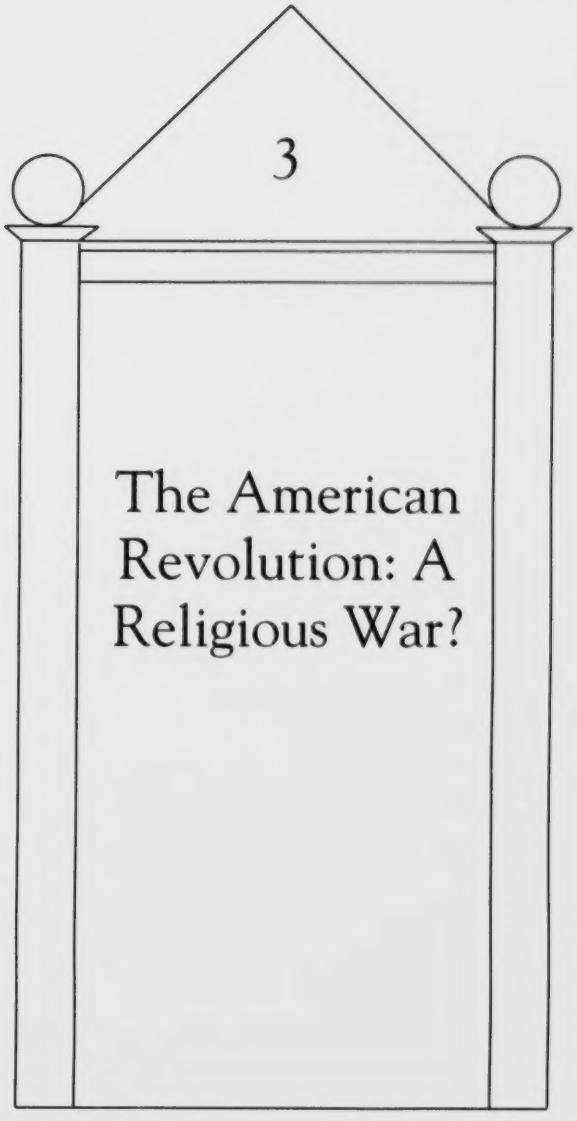
The following areas of investigation are suggested for students who wish to do additional research.

1. What can you discover about the Dunkers, New Lights, Covenanters, Brownists, or Independents?Did these groups flourish only in the freedom of Penn's colony? Find out who they were, what they believed, and if any of their descendants exist today in contemporary groups.
2. If England persecuted the Quakers, how was Penn able to acquire a huge land grant for a colony? What reasons did the English Crown have for doing this?
3. Penn wrote his book in 1670. From that point trace the development of the official English attitude on tolerance. When did it change and why?
4. What is Barton talking about when he speaks simply of "the church"? Would Quakers be in any sense part of "the church"?Where did this concept originate?

CHAPTER TWO

Vocabulary

accountable
Caesar
civil authority
coercion
conformity
defile
disposition
diversity
fanaticism
impeach
infallible
meddle
persecution



3

The American Revolution: A Religious War?

CHAPTER THREE

The Plan of the Study

- Introduction
- Thomas Bradbury Chandler
- William Livingston
- Suggested Activities
- Vocabulary

The Focus of the Study

This study presents students with information about religious issues in the American Revolution. A religious war is one in which ideological or ecclesiastical questions are primary sources of conflict. However, in other cases, religious issues may be hidden, being closely interwoven with those of a political, social, or economic nature.

The study is designed to be part of a unit dealing with the causes of the Revolution. Even beyond the historical case of revolution, this study raises questions about the nature of authority and its legitimate basis in a group or society. What makes authority and gives it power—in government, in religious institutions, and in the family? In a conflict situation, where an individual has goals and needs conflicting with the authority, what is the proper course of action? In a similar situation for a group, what is the proper course of action? When is a break with authority justified?When is a violent break, such as rebellion, justified? Today, as American society wrestles with problems concerning authority and questions traditional authority, students' study of this issue is both relevant and useful. Another enduring, fundamental question raised by the study concerns the relationship between religious and civil liberty. Is one derived from the other? Is one essential to the other?

Objectives for the Study

Knowledge Objectives—Each student will demonstrate knowledge of the following points.

1. Religious motives played an important role in the actions of the patriots in the Revolutionary War era, and religious motives have played and continue to play a role in issues involving authority.

2. The question of sending bishops to America was part of the general problem in Anglo-American relations on the eve of the American Revolution.
3. A religious issue may involve both religious and secular questions.
4. A multiplicity of causes lay behind the American Revolution, and no single factor provides a complete explanation of that revolution or an explanation or predictor for other rebellions and revolutions.

Skill Objectives—Each student will demonstrate the following abilities.

1. Define central issues from a set of brief quotations.
2. Distinguish between religious-issue positions based upon theology and based upon nontheological considerations, such as politics or economics.
3. Test reasons and generalizations held at the beginning of the study about why rebellions and revolutions occur, gathering evidence about the occurrence of the American Revolution. Then use the generalizations to hypothesize about contemporary rebellion and questioning authority.
4. State normative principles to justify courses of action relative to authority. Justify those principles in the historical context and extend them to contemporary situations for further testing and justification.

Attitude and Value Objectives—Each student will take into account the following considerations.

1. Analyze religiously biased materials for data and for skill development.
2. Confront emotionally charged historic and contemporary issues with an open mind toward evidence and dissonance-producing positions presented by other classmates and informants.
3. Use the study of controversial issues to clarify and evaluate personal value commitments as they apply to concrete situations.
4. Develop an intellectual curiosity in order to analyze issues rationally, applying appropriate skills; assess one's own emotions and value commitments outside the extremes of unquestioning acceptance or cynical rejection of evidence of any source.

Introduction

To begin the study, direct students to read only the five quotations. Have them examine the questions following the quotations. Then hold a short discussion to

elicit impressions of what is going on. Have students speculate about what has aroused the five people to speak out. Have students offer hypotheses concerning colonists' fear of Anglican bishops coming to America. When discussing the multiple-choice question, point out that none of the individuals were anti-religious. They were in agreement in opposing bishops, but some had theological reasons and some feared losing their political liberty.

Students should recognize the bitterness, the open hostility, and the magnitude of the controversy, observing that those who opposed the bishops did not voice their position publicly. Even in large cities such as New York and Philadelphia, citizens feared reprisals and found it prudent to hide their true identities.

Have students read the rest of the introduction. Does the statement of John Adams help explain the quotations and the motives of those who wrote them?

Thomas Bradbury Chandler

After completing the introductory discussion, assign the primary source readings of Chandler and Livingston. Point out to students that these passages will help them test their hypotheses concerning what is going on. Guiding questions direct students to significant points in the passages. No discussion is planned on each reading. However, if you wish to help individual students with the guiding questions, consider the following points.

1. What objections did Americans raise to having Anglican bishops in this country? How did Chandler react to these objections?

   Some Americans feared they would be taxed to support the bishops, as was the case in England. Chandler said this would not be true in America because a special fund had been set up to support the bishops. However, he claimed that good members of a society should not object to a small tax.

   Also, colonists feared that civil and religious liberties might be curtailed. Some felt that the bishops would gradually add political power to their church authority. Chandler said that no denomination would suffer. Further, he argued that if bishops were granted some degree of civil authority, as they had in England, it would "inconceivable that any would thereby be injured."

Have students relate what they already know about events leading up to the Revolution to information in this reading.

Colonists were concerned about the loss of civil liberties, but they also recognized how closely tied civil and religious liberty were in eighteenth century England.

2. What is Chandler's political argument for importing bishops? Would any Americans be impressed by this position? Why or why not?

Chandler argued that episcopacy, or government by bishops, and the civil constitution of England supported each other. He felt that no form of church government could so exactly harmonize with constitutional monarchy as the episcopacy found in the Church of England. Because many colonists were unhappy with the very government that Chandler praised, they would hardly be impressed with his reasoning that bishops should be accepted because they harmonized with that government.

William Livingston

When helping individual students with the passage by Livingston, consider the following points.

1. How does Livingston view the state of religion in America compared with England?

   Livingston believed that the colonies surpassed England "both in the theory and practice of Christianity." He further noted that "there never was a people in the world who have been more earnest in preserving their native religion and in transmitting it, pure and uncorrupt, to their posterity." As far as Livingston was concerned, "there is not a more virtuous, not a more religious people upon the face of the earth."

2. What does Livingston find wrong with religion in England (the wrongs he believes Americans have left behind)?

   Livingston sees as wrongs in England's religion (1) submission to arbitrary and tyrannical ecclesiastical political power, (2) recognition of a man as supreme head of the church, and (3) superstitious attachment to rites and ceremonies of human invention.

3. What need would there be for bishops to come to America, according to Livingston?

   Livingston implied that there was no need for bishops to come to America because religion without bishops was in better condition than religion with bishops.

Note: Teachers might point out that Livingston was a Presbyterian. As such, he would be unalterably opposed to bishops on theological grounds even if he lived in England. He obviously would be proud of the Calvinist strongholds in Switzerland, Holland, and Scotland.

Students should realize that Livingston's letter was a public letter, a humorous and sarcastic piece written for publication in the press. Ask students to locate his barbs and the function of this wit in helping to affect public opinion in the colonies. Students might also consider examples of his style in today's newspapers and the effectiveness of this technique.

1. If you were an American colonist in 1768 and read the arguments of both Chandler and Livingston, which would impress you as being better written?

   If colonists in America were fearful of ecclesiastical authority, Chandler's appeal would certainly not put their minds at ease. He makes light of the colonists'objections as he tells them their fears are groundless. His bland assertion that bishops are always "possessed of the greatest abilities, integrity, and prudence" is obviously unjustified. Finally, his advocacy of a church "interwoven with the civil constitution" and supporting monarchy would be especially distasteful to the Americans who resented the oppressive measures of George III's government.

   Livingston supports his argument against bishops by pointing out the superiority of Christian theory and practice where no bishops exist, as in America, Holland, Switzerland, and Scotland. He indicates that Christianity may be rendered unpure and corrupt through ecclesiastical authority. Livingston's writing appealed particularly to non-Anglicans and to those Americans growing restless under any show of English authority.

2. Drawing upon the original sources in this lesson, what argument could be made about the relationship between ecclesiastic and civil authority?

   It is obvious from the 1768 letters that the colonists feared loss of liberty through the bishops' use of their civil authority. Chandler, too, indicated that church members could be judicial officers. In England, episcopacy and civil authority were wedded. It was assumed that this would be the case in the American colonies.

3. How would this argument help explain the opposition to bishops by American patriots in the 1760s?

   In the 1760s, American patriots were increasingly voicing opposition to what they felt was the arbitrary authority of the crown. Attempts to import bishops were seen as a move to retain or extend that authority. Students might review some of the political and economic actions that were causing increased resentment among the colonists. It is important in this lesson to bring the chronology of events to the students'attention because the events soon build a momentum of their own.

4. In the colonial mind, how might fear of England's ecclesiastical powers be related to fears of her political and economic powers? Is this a reasonable relationship to draw? Why or why not?

   Under a generalized fear of English power could be found fears that were based on her ecclesiastical or political or economic power. The average colonist may not have made a distinction among them. They were all simply manifestations of English might. A fear of ecclesiastical power, by itself, could hardly have triggered the American Revolution, but added to all the other fears in the air at this time, the religious issue is a most significant one.

5. Given the causes of the American Revolution that you can find using resources in the school library, textbooks, and this study, do you think that the patriots were justified in seeking independence from Great Britain by violent means? If not, what could justify a rebellion or revolution? If so, what principles warrant your conclusion that revolution was justified?

   The teacher should conduct guided discussion on these open-ended questions, carefully getting students to state their conclusions as principles ("A revolution is justified on the part of the patriots if.... "The patriots were justified in rebelling against the imposition of bishops because...."). With principles stated, the teacher may pose probing questions to obtain reasons behind the reasons to determine why the principles are valid. When students feel that they have justified the principles and are satisfied, the teacher might move to the contemporary parallel section and see if students will transfer, modify, or reject the principles as warranting rebellion and resistance to authority on the contemporary scene.

Suggested Activities

Written Assignment

These questions are designed to help students hypothesize about succeeding events. Later, the hypotheses may be tested by further historical investigation. Have each student compose two one-page essays.

1. On which side—Tory or Patriot—would you expect Chandler and most colonial Anglican clergy to line up at the time of the American Revolution? Why?

   Many of the Anglican clergy were not permanent residents of America. They were missionaries here without family or home ties, so their loyalties were directed toward England. In the Southern colonies, however, a large number of Anglicans supported the Revolution.

2. After the Revolution, America did have bishops. How much difference did independence make?

   All the difference is made when there is no fear of authority. Without an establishment of the Anglican Church, episcopal powers were limited to leadership of but one denomination in America. Being loyal Americans, these later bishops were not open to charges of intrigue on behalf of Britain. Also, of course, after the Revolution, there were Constitutional safeguards.

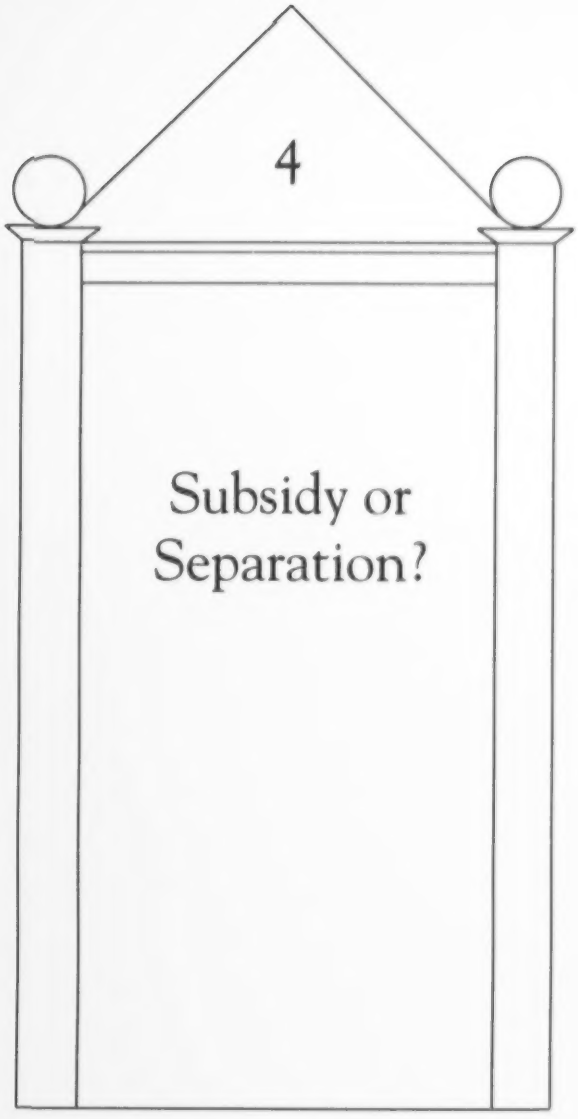
Questions for Further Research

The following areas of investigation are suggested for students who wish to do additional research.

1. Chandler contended that episcopacy could never thrive in a republic, yet, today, we do have bishops in America.
   a. What churches in the U. S. today have bishops?
   b. What kinds of authority do these bishops have that is different from or similar to that held by Anglican bishops of the eighteenth century?
2. Various religious groups responded to the American Revolution in different ways. What was the position of (a) Presbyterians, (b) Quakers, and (c) Anglicans?

Vocabulary

affirm
arbitrary
authentic
bask
burdensome
commodity
defiled
encroachment
infatuated
inoffensive
integrity
invest (with authority)
posterity
preeminence
prudence
republic


4
Subsidy or
Separation?

CHAPTER FOUR

The Plan of the Study

- Introduction
- Founding Fathers Disagree on Subsidy for Religion
- Tax Exemptions for the Churches
- The Churches Speak: Four Points of View
- The Supreme Court Speaks
- The Case of Middletown
- Suggested Activities
- Vocabulary

The Focus of the Study

In this study students are presented with and asked to clarify the complex nature of church-state economic relations. Since the fourth-century patronage of Emperor Constantine, churches have enjoyed a favored status in Western civilization. When seen as an agent of government, the church is obviously entitled to support by tax revenue and freedom from tax obligations. With the American Revolution, however, establishment of religion by financial support was challenged and eventually thrown out. The second step was not taken, however, and tax exemptions have remained to the present, although they have been challenged; the U. S. Supreme Court in 1970 turned its attention to this question.

When studying this issue, students can learn important skills in coping with public issues and in decision-making. They will analyze and evaluate several position papers and arguments on the issue, interact with their classmates who will have arguments to make, and finally, make their own judgments and supporting arguments. During this process, students will have the opportunity to confront diverse alternative positions and to clarify their values relative to the tax exemption issue in particular and church-state issues in general.

Objectives for the Study

Knowledge Objectives—Each student will demonstrate knowledge of the following points.

1. The finances of churches and the increasing economic pressure upon government for sustained and improved services (and thus, pressures on the taxpayers) have brought about active public discussion on the issue of tax exemption.

2. Basic issues of church-state relations were problematic to the founding fathers and remain so today.
3. The religious community is not of one mind on church-state issues.
4. Theological and practical considerations, as well as constitutional, are weighted in developing a posture on church-state relations.
5. Government policy greatly affects the fate of organized religion.
6. There are sets of arguments for and against the tax exemption policy, and to know several reasons given on each side.

Skill Objectives—Each student will demonstrate the following abilities.

1. Identify a position and its warranting argument in a public position paper by a religious organization and in documents expressing individual judgments.
2. Analyze and evaluate those arguments, locating implicit assumptions and judging the credibility and sufficiency of the evidence grounding the judgment or the reasons warranting a value judgment.
3. Relate value judgments expressed in historical materials of different periods to a continuing issue in American history.
4. Develop hypotheses regarding the effects of continued government subsidy of religion and gather evidence to test them.

Value and Attitude Objectives—Each student will take into account the following considerations.

1. Discuss issues that are potentially challenging to personal commitments. Evaluate one's position on the issues rationally and openly in concert with teacher and classmates.
2. Respect viewpoints dissimilar to one's own, expressed by classmates and by authors of various readings, while requesting reasonable justification and participating in arguments.

Introduction

Students are introduced to the issue by being reminded that some problems do not have simple, permanent solutions. The central theme is whether or not governmental support or subsidy of religion is justified.

CHAPTER FOUR

Founding Fathers Disagree on Subsidy for Religion

What did the founding fathers mean when they wrote the First Amendment?One way to resolve this question is to read the material written by the founders on this subject. Two primary historical sources are presented in this section.

Patrick Henry

Patrick Henry's bill clearly shows his thinking. Questions are provided to guide students to significant points. No discussion of these is planned; however, if individuals need help with the passages, the following should be considered.

1. How does Henry attempt to use the government to impose orthodoxy in religion?

   Henry not only wishes to establish Christianity but also to ensure conformity. He indicates conditions to be met by groups and ministers before they may be considered legal. An unorthodox group would not receive any of the tax monies.

2. How does Henry's bill tend to discourage the development of new sects or denominations?

   The necessity for official approval would in itself discourage the development of new sects. Additionally, the requirement that a minister be chosen by a majority of the society would discourage splinter movements.

3. What provision is made for the person not wishing to belong to a church organization?

   Henry has no place in his scheme for the nonbeliever or agnostic.

James Madison

In his "Memorial and Remonstrance", James Madison is shown to be a staunch advocate of freedom of conscience. No discussion of the guiding questions is planned; however, if individuals need help with the passage, the following should be considered.

1. How does Madison show his opposition to achieving religious conformity through authority?What are his reasons?

Religion is exempt from the authority of society and, thus, of a legislative body. Religion involves a duty owed only to God. The manner in which this duty is discharged is directed by conviction and not by force.

2. What is meant by taking "alarm at the first experiment on our liberties"? What is a "prudent jealousy"?

   Madison warns that Henry's bill may be but a "foot in the door." After this, greater abuses might follow and eventually all liberties could be lost.

3. What, in Madison's opinion, does history teach us about "established churches" in the past? What evidence does he offer? Do you know of other historical data that would tend to support or refute his position?

   Establishment, says Madison, has always worked against true religion. Corruption and persecution follow establishment, and the purity and efficacy of religion disappear.

Tax Exemptions for the Churches

Tax exemptions granted to synagogues and churches present one aspect of the church-state issue. Indirect subsidy rather than direct payment is the contemporary issue. Not being subject to taxation, a church may enhance its relative financial standing as though it had received a direct payment. But the picture is a complex one: while direct payments to support religion can be seen clearly as an establishment, tax exemption is often viewed as an example of separation. Indeed, for some observers taxation would imply control of the church by the state.

As local governments are sorely pressed to find new sources of revenue, they gaze covetously upon church property exempt from tax rolls. Also, as church holdings increase, those persons burdened with rising income taxes demand the elimination of loopholes. The special position of the churches in terms of the American economy thus undergoes continued scrutiny.

In the article by Stokes and Pfeffer, various aspects of the exemption issue are revealed. Students should understand the difference between locally levied property taxes and federal (or state) income taxes. As the church buys land, this land is removed from the local tax base. An extra burden must be assumed by other owners of private property, and therefore opposition arises. Exemption from corporate income tax, moreover, can be seen as a denial of the concept of separation of church and state and as an unfair advantage enjoyed by the churches in competition with secular enterprises. In addition, church-member critics of exemptions have pointed out that too great a concern for money can cause the churches to lose sight of their mission.

Since the Stokes-Pfeffer passage does not fully treat this issue, you may wish to insert additional information at this point. Especially recommended is the "CBS

Report" film, *The Business of Religion*. A good background source for the teacher is found in *The Religious Situation: 1968*.[1]

The Churches Speak: Four Points of View

These four passages reflect divergent views on the tax exemption question. Students should know that the churches do not speak with one voice on the issue. In fact, considerable disagreement exists between the various churches. Students should be able to articulate and judge the validity of each argument.

America

The editorial from *America* presents one Catholic viewpoint. It concludes that very little revenue would be gained from taxing the churches. If students need help with the guiding questions, the following should be considered.

1. Why would the government gain no money from a tax on church income?

   America states that the churches have very little taxable income. First, the greatest part of their income is from free-will offerings, which are nontaxable gifts. Second, the churches' ordinary and necessary expenses would use up any potentially taxable income from other sources. Thus little taxable income would be left.

2. Why would a tax on church property bring little revenue?

   First, some church properties, such as schools and hospitals, are entitled to exemption regardless of their religious affiliation. Second, an assessment of property on which houses of worship stand would be difficult because there is no basis for assessing the economic value of religion. Because religion is not profit-making, little tax money would be realized even if a basis for assessment were developed.

3. Are these good arguments?

   Students can evaluate the arguments by their logical consistency (Do the reasons given relate to the main assertion?), by the prediction of consequences (Is it likely that these consequences would follow from this policy? What evidence do we have to accept these probable consequences?), and by the value placed upon the consequences (If this will happen if we do that, is this desirable or undesirable? Why or why not?).

1 Guild of St. Ives, "A Report on Churches and Taxation" in Donald R. Cutler (ed.) *The Religious Situation: 1968*. New York: Beacon Press, 1968, pp. 931-960.

General Assembly, United Presbyterian Church, U. S. A.

The United Presbyterian Church statement contains theological and practical reasons why tax exemptions may weaken the church. The guiding questions raise the following considerations.

1. What does "ambiguous witness" mean?

   A conflict of interest charge could cloud the churches' testimony of the truth of the gospel. An analogy might be drawn with the judge who presides in a case in which he has a vested interest. A church's witness would be less ambiguous if it maintained its independence.

2. What is meant by *quid pro quo*, especially in this context?

   The church may be placed in a *quid pro quo* (literally, this for that) situation by accepting favored status from the government. By accepting such status, is the church thus constrained to aid and not criticize the state in return? Patrick Henry, it may be noted, saw such a situation as a natural state of affairs. "No person whatsoever shall speak anything in their Religious Assemblies disrespectfully or Seditiously of the Government of this State."

3. How do these two factors affect the churches' mission or work?

   To be effective the church must maintain an undiluted loyalty to Christ. The teaching of the church must be based on religious authority alone. Only in this way can the church involve itself in temporal concerns, maintain its objectivity, and be the respected judge of society. If the church accepts favors from society, it may compromise its principles. Even if the church does not compromise, it may lose the respect of those who see the possibility of compromise.

Ave Maria

The periodical *Ave Maria* presents another Roman Catholic viewpoint and raises some side issues. In treating the guiding questions consider the following.

1. Why might Congress be reluctant to condemn tax exemption for religious organizations?

   Members of Congress, as well as other elected officials, are often reluctant to take a stand against tax exemptions for churches. No one wants to appear to be anti-religious. Thus they might defend exemptions rather than endanger their reputations.

2. What ethical considerations are involved in this taxation question?

Church administrators should be concerned about whether exemptions are legitimate or are merely tax dodges. If churches are abusing their favored status and enjoying unfair advantage, this is a scandal.

3. If churches are required to pay all taxes, what might be the result?

   Churches might have to curtail their social services if they were required to pay all taxes, which would place additional responsibility on the government. Consequently, the individual taxpayer would not see a reduced tax bill.

General Convention, American Church

The Lutheran statement presents specific policy positions on various aspects of the tax exemption issue. In treating the guiding questions, consider the following.

1. How can tax policies or tax law encourage persons to give to churches and synagogues?

   By allowing religious contributions to be liberally deducted from personal income tax assessments, tax laws encourage such contributions. Also, if church organizations pay their fair share, personal income tax might be lowered—again encouraging contributions. The money thus received by the churches can be spent on public service, relieving the government of some burden. This gives individuals more influence over how their money is to be spent than if it went into the general revenue.

2. What kind of tax exemption should churches have? What kind should they not have?

   Church property that is used directly for charitable, educational, and worship activities should be exempt from taxation. Churches should, however, pay for public services. Churches should pay taxes on dwellings owned by them in which clergy and other members of religious organizations may reside. Church owned businesses and properties not directly related to the above activities should be taxed the same as secularly owned enterprises.

A Summary of Arguments

This brief reading and the two study questions pull together the variety of positions relating to the tax exemption issue. To prepare for class discussion students should (1) review their notes, (2) answer the study questions for the reading, and (3) write out their positions with notes on the supporting arguments.

The Supreme Court Speaks

Following the consideration of the students'positions and justification, they can compare their positions with the facts and the Supreme Court's decision in a recent case on the tax exemption issue.

1. Do you agree with the Supreme Court's understanding of the "basic purpose" of the First Amendment? Explain your answer.

   The Court's understanding is one of "benevolent neutrality," whereby "the autonomy and freedom of religious bodies" is preserved "while avoiding any semblance of established religion." While government functions on this tightrope, it cannot rigidly establish principles for all occasions. The students, however, might discuss what "benevolent neutrality" means in various situations that come to mind.

2. What do you understand by the phrase "benevolent neutrality"? Does this seem reasonable to you as a path for the country to try to follow or not?

   Using their agreement or disagreement on Question 1 and their discussions on various situations in addition to the Walz case, students can decide upon the reasonableness of this concept.

3. Would you expect other cases involving tax money and religion to come before the Supreme Court? Why or why not?

   By the time students get to this question in their discussion, they will probably realize that the "room for play in the joints productive of a benevolent neutrality" is sufficiently vague to prompt additional cases before the Supreme Court.

The Case of Middletown

This activity places each student in the dual role of tax-paying citizen and dues-paying church member. Because individuals in America play multiple roles—one may be a neighbor, a parent, a homeowner, a Jew, a union member, a Republican, a Reserve officer, a civil-libertarian, and a part-time student—they are often faced with decisions in which their own best interests are not clear. For example, interests as a union member may conflict with interests as a Republican. All the factors that are to be considered must be weighed carefully. Alternatives must be examined in order to foresee the results of various courses of action. Only then can intelligent decisions be made.

In this discussion, which may be teacher-led, students should draw on information from all the passages. They should offer possible solutions to the problem and rationally defend the efficacy of their solutions. As a number of

solutions are possible and plausible, no attempt should be made to enforce agreement on a single solution. Each alternative should be explored, challenged, defended, and tentatively rejected or accepted as a possible course of action.

An alternate format might be to have students act as a panel of experts. Students who have done additional preparation could lead the discussion. They could offer their own carefully worked out solutions. The rest of the class might then use the panel's solutions as a point of departure for discussion. In either format, all students should be given the opportunity to state and defend their own convictions.

Suggested Activities

Written Assignment

1. Some proponents of greater separation of church and state have advocated the abolition of tax exemptions. They argue that tax exemption for churches constitutes "an establishment of religion." Other proponents of greater separation have defended exemptions. They say that taxing religion would be "prohibiting the free exercise thereof."

   a. Is it possible for those agreeing on goals to disagree on the means to achieve these goals? Why or why not?

   This assignment grows out of a primary objective of this lesson: To develop tolerance for ambiguity in answering questions of "establishment" and "separation." The First Amendment reads, "Congress shall make no law respecting an establishment of religion or prohibiting free exercise thereof...." Application of this injunction to questions of taxation of church wealth presents a dilemma.

   For some Americans, taxing the church would imply "prohibiting the free exercise" of religion. Indeed, excessive taxation would do so. And the observation that "the power to tax is the power to destroy" would be pertinent. Church and state would not then be separate; rather, the state could extinguish the church.

   For other Americans, this tax exemption implies a subsidy of the churches, "an establishment of religion." Exemption beyond reasonable limits would be establishment, and the observation that the power to exempt is the power to control would be pertinent. In that case, church and state would not be separate; rather, the church would be obligated to the state.

   The crucial question is, "At what point does taxation become prohibiting, or conversely, at what point does exemption bring establishment?" Students should understand the inadequacy of pat answers to this question. Americans, including jurists, the clergy, and lay people, are presently searching for the best answer. Every thoughtful discussion can help.

b. According to the First Amendment, what should be the government's relation to religion?

Theoretically, the government's position is one of neutrality. In reality, it is one of friendly neutrality.

c. Will the answer to question (b) help us answer question (a)? Why?

The key to the exemption issue—and to the larger issue of church-state separation—lies in the concept of government neutrality regarding religion. If there were no call for neutrality—if the government were openly hostile or openly supportive—there would be no issue.

2. Some critics of exemptions have said that the churches, by accepting tax exemptions, may endanger themselves. Two specific dangers are noted:
   a. The churches, though gaining financially, face the danger of a *quid pro quo* situation.
   b. The churches, though gaining financially, are losing spiritually.

Are these dangers real? If you believe that they are, write an essay explaining the exact nature of the danger. Find examples or develop hypothetical situations that support and illustrate your argument. If you do not believe one or both of these are real dangers, explain why they only seem to be.

In this essay students have the opportunity to draw their own conclusions about dangerous consequences to the churches that might result from their tax exempt status. Students should consider the following points:

1. Maintaining the churches'independent voice and freedom of action; maintaining their role as an objective judge of society; and, maintaining their undiluted loyalty to their basic spiritual insights.
2. Being concerned with spiritual rather than material things; being concerned with righteousness rather than respectability; being concerned with what is ethical rather than with what is legal; and being concerned with the church as a spiritual fellowship rather than with the church as a civil institution.

Just as church leaders disagree on the reality of dangers to the churches, so may students. A variety of conclusions may be drawn based on available evidence and individual orientations. Thus, in evaluating the essays, emphasis should be placed upon how well students have developed their conclusions not upon what they have concluded.

Questions for Further Research

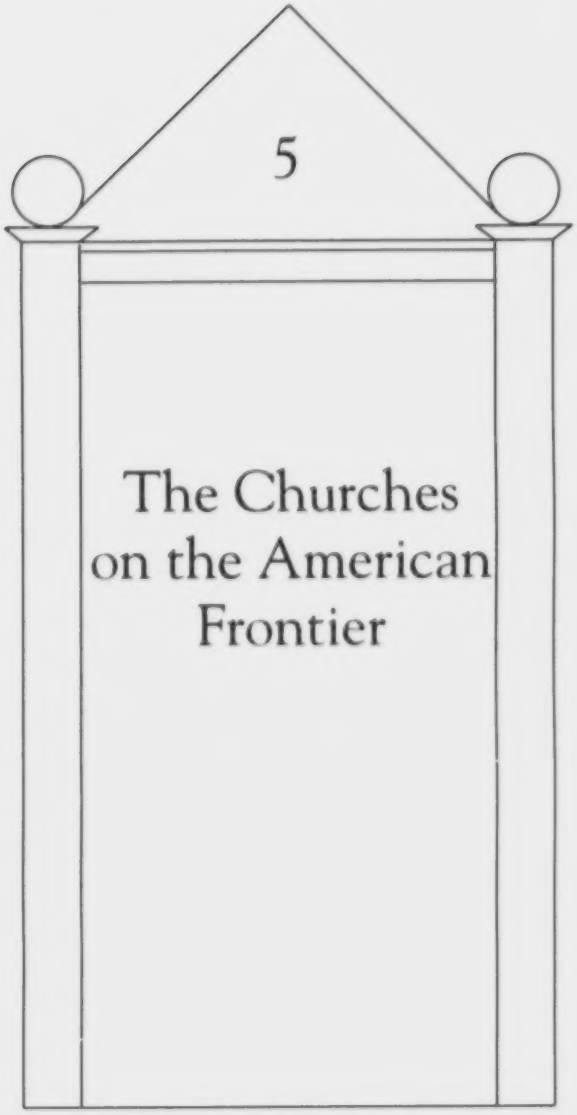
The following areas of investigation are suggested for students who wish to do additional research.

1. What other privileges or special treatment do churches and clergy enjoy in addition to tax exemptions?
2. What other church-state problems have arisen in American history?

3. Make an appointment with your county tax assessor to find the answers to the following questions.
   a. What percentage of property in the county is tax exempt?
   b. What percentage of this total is held by churches?
   c. What is the approximate value of this church-held property?
   d. Is all property owned by the churches directly related to educational, charitable, or religious work?
4. What can you learn of the tax policy related to church property and church income in the following countries.
   a. Canada
   b. Mexico
   c. France

Vocabulary

abrogation
admonition
ambiguous
animosity
appease
commonwealth
corporate
demeaning
dilution
edifice
eleemyosynary
exempt
extricating
fatuous
forbearance
fraternal
freeholder
indolence
opulent
philanthropy
proscribe
prudence
quid pro quo
remonstrance
sanction
seditiously
servility
subsidy
unalienable


5
The Churches
on the American
Frontier

CHAPTER FIVE

The Plan of the Study

- Introduction
- The Churches and the Frontier
- Religious Influences on the Frontier
- Colleges and Universities on the Frontier
- Town Meeting on the Frontier
- Suggested Activities
- Vocabulary

The Focus of the Study

This study focuses upon migration and the part that religion played on the American frontier. Migration is broadly defined as a permanent or semipermanent change in residence, which involves movement between communities. For each migrant the change involves an origin, a destination, and intervening obstacles, one of which is the distance of the migration. History shows the influence on many factors in decisions to migrate: political oppression, religious persecution, the threat of starvation, a sense of adventure, an urge to improve one's material lot in life, an urge to alter one's life style, a desire to join relatives, and so on. These reasons and push-and-pull factors must be supplemented by considering a migrant's mental state and perception of the two environments, the present one and the alternative one. America was the alternative environment to many Europeans; the American frontier was the alternative environment to persons living in the eastern United States.

Uprooting one's self and family to journey to a new area and make a new home is a difficult and demanding task, even if migrants are forced to move. The adjustments are psychological as well as geographic and economic, and the stress of moving is great as migrants separate themselves from the community of origin and seek to gain acceptance and a sense of belonging in the new community. The migrants to the frontier often sought to ease the difficulties of adjustment by incorporating into the new community the desirable qualities of the old community. Thus, many migrants established churches and synagogues, and through these organizations improved human conditions on the frontier.

Although America no longer offers a frontier alternative, scholars and reporters still write of the uprooted feeling that many Americans have and the great migrations from place to place. Twentieth century migrants still seek acceptance and a sense of belonging in communities. They search for meaning and satisfaction in their lives. What is the role of religion in our mobile society?

Objectives for the Study

Knowledge Objectives—Each student will demonstrate knowledge of the following points.

1. The religions of America accompanied in varying degrees the settlers moving west and influenced the social and economic development of the migrants and their communities.
2. Clergy and church members played a number of roles on the frontier in addition to spreading their religious traditions: notably, education, peace-making, and civilizing the frontier.
3. Both Western-born and established Eastern churches organized and directed religious activity on the frontier.
4. Church organization made important contributions to the development of higher education in America.
5. Religion may influence the social and economic development of a people.

Skill Objectives—Each student will demonstrate the following abilities.

1. Analyze maps for information relative to answering sets of questions.
2. Draw inferences from data presented on maps.
3. Make comparisons among data presented on maps and to generalize using that data.
4. Make generalizations concerning the relationship of religion to developing social environment on the American frontier.

Attitude and Value Objectives—Each student will take into account the following considerations.

1. Participate in class discussion, using the data on maps to make generalizations about the relationships between religious organizations and westward migration in the United States.
2. Support judgments and conclusions to evidence and reasoning open to class evaluation through discussion, without unloading with unsupported assertions.
3. Prepare the paper or participate in the discussion accompanying the "Town Meeting on the Frontier" section.

Introduction

The first part of this study is designed to have students gain information about the expansion of the churches on the frontier. From the East, church bodies sent preachers, money and supplies to meet the spiritual needs of the settlers. Where and to what extent they were successful can be revealed in some measure by maps. The maps used in this lesson present a survey of the number of churches in each county to show where a particular body is found and in approximately what strength. Patterns of expansion are also revealed. Some knowledge of the relative strength of the denominations can be derived from these maps. Finally, by comparing these expansion maps with a topographical map, one may see the influence of natural conditions upon patterns of expansion.

Beyond providing knowledge of church expansion on the frontier, a principal purpose of this study is to have students gain knowledge in the use of maps. Time should be spent discussing what kinds of information a map can and cannot provide. In the case at hand, neither the types of religious activities nor the reasons for such activities are indicated by maps. Teachers must help students learn what kinds of information are better conveyed visually rather than verbally and how such information is symbolically represented. General questions in the student materials direct students to the significant data on the maps. Specific questions for each map are designed to have students gain special information about a church body.

The Churches and the Frontier

It is suggested that this section be handled as a teacher-led discussion. Most questions in the student materials can be answered by referring to the maps; however, some must be fully answered by the teacher. The following information is offered to help in answering questions in the student material. Teachers may wish to elaborate and even develop a lecture-discussion session based on the maps.

Baptist Churches in 1850

1. In what parts of the country were the greatest concentrations of Baptist churches found?

   In New England, New York, the southern states—North and South Carolina, Georgia, Alabama, Tennessee, and Kentucky.

2. From New York south, were the Baptists generally more prominent in coastal or interior regions? Were they more prominent in rural areas or around cities? (Check a map showing cities.)

Baptists were found in the interior and rural areas. The coastal, tidewater regions had been influenced by earlier settlers.

3. By 1850, where had Baptists crossed the Mississippi River in significant numbers?

   The Baptists crossed the Mississippi and settled, most notably, just north of St. Louis, Missouri. They also located in southern Arkansas and Louisiana.

4. What might account for the heavy settlement of Baptists along the South Carolina-Georgia border?

   The Savannah River, which flows down to the port city of Savannah.

Congregational Churches in 1850

1. In 1850 most Congregational Churches were found in what seven states?

   Congregationalists were found primarily in the New England states—Maine, New Hampshire, Vermont, Massachusetts, Rhode Island, Connecticut—and in New York.

2. From its New England origin, in what direction did Congregationalism expand?

   It moved west, with virtually no penetration to the south.

3. How might the one South Carolina congregation have traveled from Massachusetts? (It did so at the end of the seventeenth century.)

   Coastal travel by ship, especially in the seventeenth century, was far simpler than overland journeys. No post roads existed this early in American history.

Episcopal Churches in 1850

1. The Episcopal Church was the official or established church of the southern colonies. By 1850 is there still evidence of their early favored position? If so, where?

   Evidence of previous establishment of the Church of England prior to the Revolution is found in Maryland, South Carolina, and Virginia.

2. Where were the major settlements along the Mississippi River? What cities are here?

   Major settlements were found at St. Louis, Memphis, and New Orleans.

3. Judging from this map, how successful was the Episcopal Church on the frontier?

The Episcopal Church made only limited ventures into frontier areas, particularly in the Old Northwest.

Lutheran Churches in 1850

1. Judging from the map, at what port (the major ones were Boston, New York, Philadelphia, and Charleston) did most settlers of the great eighteenth century Lutheran migrations land?

   Looking at the great concentration of Lutherans in Pennsylvania, it may be surmised that Philadelphia was the major port of entry for Lutheran immigrants.

2. From that port city, in what direction did the (German) Lutheran churches move?

   They moved due west in great numbers and southwest along the Blue Ridge Mountains.

3. What might account for the line of churches south from the panhandle of Maryland through Virginia?

   These valleys (for example, the Shenandoah) and mountain ridges were a natural migration path into the South. Also, land here was still available, unlike the great plantation areas to the east.

4. Where might Lutherans coming from Europe have entered the Deep South?

   Lutherans who settled in South Carolina probably landed at Charleston or, in some instances, Savannah, Georgia.

Methodist Churches in 1850

1. Methodism arrived late in America, that is, during the Revolutionary Period itself. In what states bordering the Atlantic was it quite strong by 1850?

   Methodists were quite strong in Maine, Massachusetts, Rhode Island, Connecticut, New York, New Jersey, Maryland, and South Carolina.

2. Locate the Ohio River on the map. Could you defend the statement that "this was a highway of migration for the Methodists"?

   The Ohio River extends from Pennsylvania's western border to the Mississippi River at the southern tip of Illinois. It is obviously a major route into the western interior.

3. Compared with maps you have already seen (for example, that of the Congregational Churches), what does this one show you about the strength of Methodism on the frontier?

   By 1850 the Methodists, like the Baptists, had clearly made great inroads along the frontier, keeping pace with the rapid settlement of newly opened territories. (At this point, you might show the Baptist map again and compare it and the Methodist map to some of the groups who were less numerous or less successful on the frontier.)

Presbyterian Churches in 1850

1. Presbyterians did not arrive in great numbers in America until the eighteenth century. From looking at this map, what evidence is there that they located uncrowded and cheaper land farther west?

   The most striking evidence is in western Pennsylvania. Also see Kentucky, Tennessee, and Ohio.

2. Using a topographical map, trace the migration from central Pennsylvania through Virginia to eastern Tennessee. What effect might topography have on settlement and thus the establishment of churches.

   Have the students study a topographic map, following the valleys and ridges that flow southwest from central Pennsylvania. What looks like uneven or irregular patterns of church expansion can often be partly explained in terms of impassable mountain ranges, inviting valleys, navigable rivers, and so on.

3. Presbyterians and Congregationalists cooperated in much of their home mission effort to win the west. Compare the 1850 maps of these two groups. Which group was more successful? What might be an explanation for this?

   The Plan of Union, adopted in 1801, represents the joint Congregational-Presbyterian effort. It resulted in the founding of colleges such as Grinnell, Beloit, and Knox. The Presbyterians had an edge in at least two ways in this common drive. First, they maintained closer ties with newly founded churches through their presbytery and synod structure; Congregationalism lacked such a structure. Second, when the westward push began in earnest, the Presbyterians already had a greater geographical spread (from Long Island to Georgia) than did the Congregationalists, who were heavily concentrated in the Northeast.

Quaker Churches (Friends Meetings) in 1850

1. Although the Quakers did not ever become a large group in America, they were quite an important group in the early history of the country. What is sometimes called the Quaker State? Why?

Pennsylvania, founded in 1681 by William Penn, was first settled by Quakers from southern England. Though they soon lost a numerical superiority, the Quakers remained strong in the Philadelphia area, as the map shows.

2. Locate Rhode Island on the map. What aspects of this colony's early history could help account for the concentration of Quakers there?

   Under Roger Willams, Rhode Island promised "full liberty in religious concernments." Steadily harassed and persecuted almost everywhere except Pennsylvania in the colonial period, Quakers settled in large numbers in Rhode Island.

3. Some important Quaker colleges today are Haverford and Swarthmore in Pennsylvania, Guilford in North Carolina, and Earlham in Indiana. From looking at this map, where in the states indicated would these schools probably be found?

   Both Haverford and Swarthmore are in the greater Philadelphia area. Guilford is in north central North Carolina, and Earlham is in eastern Indiana.

Roman Catholic Churches in 1850

1. One of the thirteen colonies was founded by Roman Catholics from England. From looking at this map can you tell which colony it was?

   Maryland, founded by Lord Baltimore in 1632, continued to be a Catholic stronghold. In 1789 the city of Baltimore became the first diocesan center in America under Bishop John Carroll.

2. The eastern half of Canada was French and Catholic. What evidence can you see of the influence of Canadian Catholicism in the United States?

   The influence may be seen along the border, especially the northern tip of Maine, upstate New York, and northern Michigan.

3. In the eighteenth century, French Catholics were quite active in the Mississippi Valley. What signs of this can be seen?

   The French worked the Mississippi from both ends. They moved up the St. Lawrence through and around the Great Lakes to the upper reaches of the valley. Recall Father Marquette's exploration of the river along with Louis Joliet in 1673. In 1718 the French founded New Orleans, which became a major center of mission activity, especially through the Jesuit Order (Society of Jesus).

4. Alone among America's major religious groups in 1850, the Roman Catholics had significant church strength west of the Mississippi River. What might account for this?

Catholic strength in the West relates, of course, to Spain's and later Mexico's control of this area until the Mexican-American War in 1846-47. Notable is the major center in Santa Fe (Holy Faith), New Mexico, founded in 1610. Also, the famous chain of missions in California founded by the Franciscan Junipero Serra should be mentioned. The earliest of these missions was established in San Diego in 1769; the last one was founded in Ventura (San Buenaventura) in 1782.

New Churches in the American West

Note: Because these churches appeared on the frontier in the mid-nineteenth century, no 1850 maps are provided. However, any political map of the U. S. may be used regarding the Disciples. A 1950 map is provided showing Mormon strength.

1. Indicate on a wall map the area of Disciple strength in 1850. The point to be emphasized is how much the church is itself a product of the West and of the frontier.
2. If any church in America today deserves to be called western, it is the Church of Jesus Christ of Latter-day Saints, with headquarters not in Boston, New York, or Philadelphia, but Salt Lake City, Utah. Questions may arise about Smith's murder, and this could be an occasion for individual research into Mormon history. Non-Mormons persecuted and abused the Mormon community on many grounds; polygamy was only one of the charges.

   Expansion in and around Utah was made possible by the fact that the Mormons were the only strong, centrally organized religious group in that region. The church had good discipline and excellent organization.

Judaism on the Frontier

Students might begin by plotting the frontier synagogues: Louisville, New Orleans, St. Louis, Cleveland, and Cincinnati. With these locations in mind, turn to the reading and the accompanying questions.

1. Why, even in the West, did Jews tend to prefer the city to the farm?

   The Jewish immigrants at the time came from an urban experience in Europe. Adjusting to a new land was difficult, and the Jewish migrants sought a more familiar urban environment where they could practice their faith together.

2. What is meant by the phrase "hemmed in by medieval restrictions"?

   These medieval restrictions were limitations on the rights to travel, own land, freedom of residence, freedom of occupation, freedom of education, and of religious expression.

3. Would the American frontier be likely to have "discriminatory regulations"? Why or why not?

   Students are asked here to draw inferences from their study of life on the American frontier. Teachers should ask for student judgments justified by supporting arguments. Close attention should be paid to the reasons students offer and the evidence backing their judgments.

Students interested in the Jewish migrants might read further in the paperback by Bertram W. Korn, cited in the study, or the three volume work by Jacob R. Marcus, *Memoirs of American Jews, 1776-1865*. Philadelphia: The Jewish Publication Society of America, 1954-55.

Religious Influences on the Frontier

Upon completion of the discussion of the maps, students should read these four testimonies. While the maps illustrate the extent of church activity on the frontier, these passages illuminate the nature of that activity. Each passage presents a somewhat different focus on frontier religion. Initially, we are told what will happen on the frontier in terms of religion, then what is happening, and finally what has happened. Since each reading is rather straightforward, no guiding questions are needed. However, at the end of each reading, questions are provided so that the nature of religious activity may be explored in a teacher-led discussion. Also, it must be noted that answers to these questions cannot fully be drawn from the student readings. The following material can be used in answering those questions and expanding upon the readings.

Lyman Beecher

1. When Beecher speaks of the East aiding the West, does this give you some hint of to whom the Plea is directed?

   Home mission boards and other agencies in cities such as Boston, New York, and Philadelphia looked after their own members as they traveled west. They also sought to build churches or establish schools wherever the population was sufficient to justify it.

2. What does Beecher think will happen to the West if religion does not keep up with the advancing frontier?

   In Beecher's view, immortality and illiteracy will prevail wherever "Heaven's instruments" are not found.

3. What sort of aid might he seek?

Aid was sought primarily in three forms: (1) trained personnel: teachers and preachers, (2) money for salaries or buildings, (3) literature: tracts, books, periodicals, Bibles.

John Mason Peck

1. What interest does John Peck have in education? Why?

   Peck, who founded schools and colleges, obviously had a strong interest in promoting learning and in seeing that the "right sort" of literature was available. In Christianity, as in Judaism, the tie with education and learning has always been close on the assumption that God is to be served with the whole mind.

2. Why did people hear preaching only once a month?

   The critical shortage of clergy on the frontier meant either that the minister had to travel in a wide circuit from week to week or that the people had to make a long journey—perhaps two or three days—to a town that had a church and a settled preacher. Note the route the books would take: from Boston south to New Orleans, then north to St. Louis. The reason, obviously, for this roundabout way is that water travel was so much easier and cheaper than land travel.

Peter Cartwright

1. What other attraction besides religion might bring several hundred people of the frontier together for a four or five day camp meeting?

   Social needs certainly were met in the camp meetings as they were seldom met elsewhere on the frontier. Young people had a chance to meet each other, older people a chance to talk about common problems, children had a chance to play with large numbers of other children.

   Education was another need met by these meetings, though the usual caricature of the camp meeting is that only shouting and fainting went on. In the long ("protracted") meeting, religious instruction was a regular feature. For younger children, it could provide their first systematic instruction in reading and writing.

2. On the basis of Cartwright's testimony, how successful were revivals and camp meetings in making new converts?

   Cartwright is, of course, an enthusiastic supporter of revivals and is to that extent an interested witness. However, revivalism was clearly a most successful instrument for recruitment, especially among Baptists, Methodists,

Presbyterians, and Disciples of Christ. It was less successful among the other groups considered earlier in this lesson.

Pierre Jean DeSmet, S. J.

1. On the basis of General Stanley's letter, what could you conclude about the relationship between the Indians and at least some missionaries?

   From the colonial period through the nineteenth and even into the twentieth century, many missionaries came to be trusted by American Indians who saw only betrayal or deceit in so many other white settlers. The missionary record is not a perfect one, of course, but on the whole the relationship between them and the people they served was one of mutual respect and genuine humane concern.

2. Also judging from the letter, what larger role in American history do you see some of the frontier priests or preachers having?

   Missionaries on the frontier often were the only ones who knew conditions or people well enough to be of help to those back East, including the U. S. Government. Priests and preachers served as guides (John Mason Peck even wrote a guide for emigrants to Illinois), teachers, physicians, Indian agents, and as we have seen in the case of Father DeSmet, peacemakers. One Presbyterian missionary to the West, Sheldon Jackson, later served in Alaska where he saved the Eskimos from the threat of starvation by introducing reindeer from nearby Siberia. So the image of the frontier preacher must be enlarged to make room for these varied and valuable services. Consequently, the role of the churches in civilizing the frontier must also be seen in broader terms than it usually is.

Colleges and Universities on the Frontier

In the development of the West, the major denominational bodies contributed greatly through the establishment of colleges and universities. Although some of these colleges later foundered, many of them became major seats of learning in the U. S. In the burgeoning frontier settlements they provided teachers, preachers, doctors, and lawyers.

The basic sources of information in this section are a list of colleges and an outline map.

1. Select those colleges founded between 1820 and 1830 and find their location on the map provided.
   a. Where were most of these colleges located?
   b. How many were west of the Mississippi River?

c. Who established these colleges, governmental or denominational agencies?

The establishment of colleges followed closely the patterns of settlement. Colleges were founded along the paths of migration and into the most favored territories. The old Northwest was an early goal of settlers, and this is reflected in the number of institutions established there. Especially active in the 1820-1830 decade were Baptists, Congregationalists, and Presbyterians.

2. Now find the location of colleges founded between 1840 and 1850.
   a. Where were most of the colleges established at this time?
   b. How many in this period were west of the Mississippi River?
   c. Which denominations were most active?

   In the decade from1840-1850, the old Northwest continued to witness the birth of new colleges. However, college founding also spread northwest and southwest across the Mississippi River. During this period the Methodists were particularly active in establishing colleges. (Note also German Reformed and United Brethren churches not previously mentioned.)

3. After plotting the colleges on the map, what generalizations can you make about the educational role of the churches compared to that of the state?

   Before 1850 the churches in America far outpaced the states in providing institutions of higher learning. In the decade from1820-1830, the ratio was 11 to l; from 1840-1850, the ratio was 33 to 1!

Teachers will need to supply students with an outline map so that they may plot the locations of colleges or use a large map for a group activity.

Town Meeting on the Frontier

In the town meeting the full variety of motives supporting or rejecting the church can be brought out. The banker and storekeeper, for example, may have had far different reasons for welcoming the church than did housewives and mothers. Some frontier dwellers profited from lawlessness, Indian wars, and the freedom from religiously sanctioned social constraints.

This activity may be undertaken by students as a written assignment. An alternate suggestion is to have a group simulate an 1850 frontier town meeting for presentation to the class. Although students are encouraged to use their imaginations in either case,they should focus on probable topics.

Suggested Activities

It is suggested that each student be given the opportunity to choose one of the activities as a written assignment for this lesson.

An Account in a New York Newspaper

As a reporter for a paper you have spent four months on the frontier. You were astonished by the vast difference between frontier life and life back East. The places you visited were not influenced by any church or missionary.

If the churches had played no role on the frontier, what difference would this have made? As a newspaper reporter in 1850, comment on the way you think people might have ordered their lives—their livelihoods, their relationships with others, their leisure time, and their family life.

This should be the least difficult assignment and could be suggested to less able students. Some things to be considered here are manners and morals, respect for the law, education, cooperation among settlers, social activities centered around the church, as well as purely religious activities.

A Speech to Potential Supporters

As a missionary to the western frontier you have returned to Boston to raise funds for the mission effort. In a speech you are to deliver to the governing board of a large church body, you wish to convince your audience—mostly businessmen—of the wisdom of supporting church activity on the frontier. You decide to describe the different types of returns that may be expected from their investment.

In this speech students should touch on the variety of returns society might reap from church activity on the frontier. Material prosperity depends in great part upon an ordered society. The chaos and lawlessness of some areas hindered development. Education was also necessary for progress. The level of living of frontier people rose with increased education. New industries and the demand for eastern products accompanied the rise in educational level. Rights of private property must be respected along with human rights for successful democracy. The resources of the West could contribute greatly to the prosperity of the East. New markets in the West were also ready for development. The frontier had to be tamed, though, before its potential could be realized. The churches contributed to that taming process.

Of course, there are other perhaps better reasons than materialistic ones for sending missionaries to the West. In this exercise, however, the consideration of investment-return is emphasized.

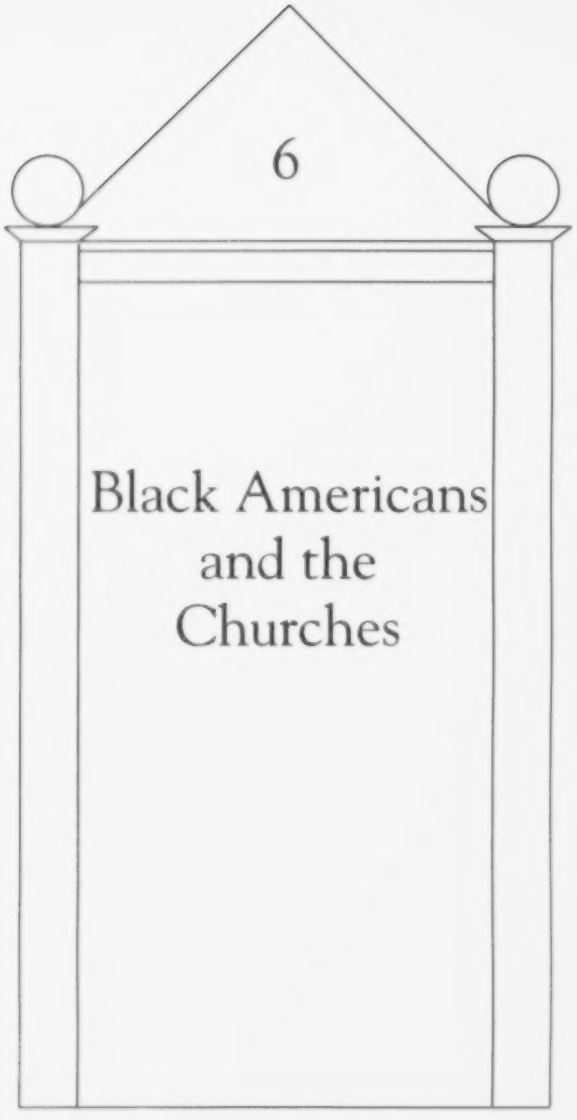
Questions for Further Research

The following areas of investigation are suggested for students who wish to do additional research.

1. Investigate missionary efforts among American Indians at the present time.
2. How many church-related colleges are in your state? When were they founded, and by what religious group?
3. The newest frontiers for Americans are Alaska and Hawaii. What can you learn about the religious development in each of these states?

Vocabulary

adversaries
concur
consecrated
formidable
illiteracy
migration
mock
remuneration
spiritual
temporal
testimony
topographic
tract



6

Black Americans and the Churches

CHAPTER SIX

The Plan of the Study

- Introduction
- The Church as Refuge and Hope
- The Church Divided and Reproached
- Christianity Abandoned and Christianity Challenged
- Suggested Activities
- Vocabulary

The Focus of the Study

This study focuses on an important part of black history: the place of Christianity and the black church from the antebellum period to the impassioned appeals of Malcolm X, Martin Luther King, Jr. , and other black leaders. In this study, students have an opportunity to analyze and reflect upon various source materials from the early nineteenth century through the 1960s.

Note: The term black American has been used throughout this study; however, a growing number of leaders in the black community are using the term African-American to reflect their ethnic group's place in an increasingly multi-ethnic society. In December, 1988, a group of prominent black Americans, including the Reverend Jesse Jackson, said that they preferred to be called African-Americans because they feel it best identifies their cultural heritage (just as the names Armenian-American, Jewish-American, and Italian-American, for example, refer to an ethnic group's historical and cultural base).

Objectives for the Study

Knowledge Objectives—Each student will demonstrate knowledge of the following points.

1. Information about black religion may be obtained from a study of spirituals, sermons, church documents, and historical commentaries.
2. Christianity played an important role in aiding black Americans to survive their period of enslavement, and the church has served social functions and fulfilled individual spiritual and secular needs as black people faced a social system marked by adversity and anxiety.
3. Black religion has emphasized preparation for a better life in the next world and, increasingly, a more abundant life in this world.
4. Slavery created bitter disputes among the white churches and resulted in divisions that have lasted to the present day.

5. Black leaders have differed in their attitudes toward Christianity and its place in the lives of black Americans.

Skill Objectives—Each student will demonstrate the following abilities.

1. Extract evidence from a variety of historical sources, including spirituals, sermons, and personal accounts.
2. Compare and contrast the positions and arguments of several black leaders on religious issues.
3. Generalize about the past and present role and function of the church in the black community, reasons for the importance of the black church, and the goals sought.

Attitude and Value Objectives—Each student will take into account the following considerations.

1. Evaluate the efforts of religious organizations and black leaders to improve the life style of black Americans, developing criteria for such evaluation based upon personal values that are open for public discussion and are logically consistent.
2. Evaluate ideas that may be challenging to one's own attitudes and accepted explanations, reflecting upon both newly received and personal beliefs and their reliability and justification.
3. Empathize with black Americans in the various historical periods noted in the study by arguing from a different perspective or by role-playing activities.
4. Confront situations (a) wherein one must decide what "treating other people as equals" means in terms of behavior and (b) wherein one must infer what Christian ideals indicate as responsible conduct for Christians.

Introduction

On the antebellum plantations of the South, a distinctly Afro-American musical form was born. The spiritual was an expression of the unique Christianity of the black slave. The slaves believed that even in their state of bondage they were children of God. In this belief the slave found the hope, strength, and inspiration necessary to transcend the vicissitudes of life, however cruel. This sense of being created in God's image provided the genius of the spiritual. The raw material for

spirituals is derived from three main sources: the Bible, the world of nature, and personal experiences of religion.[1]

It is desirable to obtain recordings of the spirituals. Appreciation of the spiritual as a historical document and as an art work is enhanced if students can hear them sung in the original form. Each spiritual has its own mood—joy, sadness, hope, resignation, conviction—that can be conveyed only partially by reading the words. Students may note slight word differences between the recordings and the spirituals as presented here.

Without introduction or explanation, present the spirituals to the class. If no recordings are available, have students read through each spiritual. After hearing and reading the spirituals, ask the students to determine what can be learned from an examination of spirituals about the life and religion of the slave. Students may not understand some of the references in the spirituals. If so, teachers may have to point out or have a student explain, Biblical references such as Canaan, Jonah, the Hebrew children, or references to nature such as the inchworms.

Class discussion of the spirituals may center around the questions in the student material:

1. What does each spiritual tell you about the things that mattered most to those who created them?
2. What do the subjects of the spirituals tell you about the conditions of the lives of those who sang them?
3. What are the central themes of the spirituals?
4. Do spirituals indicate the role of the church in the lives of black Americans?

In some spirituals, the slaves, as God's children, identified with others who suffered adversity but were delivered by God. Thus the spiritual may express the hope, even the conviction, that God will soon deliver them. Much in the spiritual is, of course, open to wide interpretation. For example, Canaan may mean a celestial heaven, but it may also mean the free North or Africa. The theme of freedom runs through most of the spirituals presented here. Some equate death with freedom while others predict a freedom on this earth. The conviction that bondage and misery will end with God's help is very obvious. Note the similarity of the following lines:

(The Gospel Ship) landed me over on Canaan's shore
an' I'll never come back no more.

(Jesus) will help us to the end.
I don't expect to stay much longer here.

I'll be buried in my grave
An'go home to my Lord an' be free.

You may hinder me here but you cannot there,
'Cause God in Heaven goin' to answer prayer.

1 Howard Thurman, *Deep River.* Mills College, California: The Eucalyptus Press, 1945.

Didn't come here for to stay always,

I did know my Jesus heard me. . .
An' you, too, shall be free.

The firm belief that one will get to heaven was accompanied by a dogged determination to bear up under the cruelties of bondage. The inch-by-inch labored movement of the inchworm, a creature common to the southern woodlands, provided an appropriate metaphor for the slaves' struggle.

Though the slaves were indoctrinated with the assertion that slavery was sanctioned by God, the hypocrisy of the Christian slaveholder was not lost on them. The spiritual notes that "everybody talkin' 'bout Heaven ain't goin' there."

Teachers may take one spiritual and examine its contents very carefully. For example, "Run to Jesus" can tell much about the lives and thoughts of a slave. (Incidentally, Frederick Douglass claimed that "Run to Jesus" was his original inspiration for escaping from slavery. Teachers may wish to raise the question "Is this inconsistent with his remarks on Christianity in his autobiography?") Often slaves were forbidden to gather for worship and were forced to do so secretly in the woods at night. Slaves who were caught worshipping secretly could be severely punished. "I don't expect to stay much longer here. . . ." Slavery or life on earth was felt to be a temporary state. Jesus is on our side, and with His help we will gain our goal: freedom.

Spirituals reflect the hope and inspiration that religion provided. They also reflect the spirit that gave the slaves the strength to survive overwhelming hardships. Social conditions are also reflected in spirituals. The hardships of slave labor and actual living environment may be revealed in a study of spirituals. Following is a list of spirituals that may provide insight into the lives of the slaves. (Recordings may be obtained for most of these).

Blow Your Trumpet Gabriel
Deep River
The Gospel Train (Get on Board)
Go Tell It on the Mountain
Goin'to Study War No More (Down by the Riverside)
Oh Mary Don't You Weep
I'm Just A-Goin'Over Jordan
Oh When I Get to Heaven
Steal Away
Swing Low Sweet Chariot
Were You There
Sometimes I Feel Like a Motherless Child
I'm A-Rolling (Through an Unfriendly World)
Nobody Knows the Trouble I've Seen

CHAPTER SIX

The Church As Refuge and Hope

The passages in this section are of two quite different types. Richard Allen's sermon reflects the emphasis of black Christianity before the Civil War. Students should be prepared to compare this sermon with the themes of the spirituals. E. Franklin Frazier's passage is part of a modern scholar's analysis of that earlier black Christianity of which Richard Allen was a part. Be sure to emphasize that Allen was no mere passive observer; rather, he was a vigorous, effective organizer for the proper institutional life of the black Christians in America. One must also note that other blacks saw the church not so much as a refuge but as an obstacle to the crushing of slavery and the winning of freedom. Note Walker's *Appeal.* A groundwork should be laid here so that students are prepared for the harsh criticisms of Frederick Douglass later in the lesson. A good volume to consult in these connections is Benjamin Quarles, *Black Abolitionists,* Oxford University Press, 1969.

Richard Allen

1. The sermon of Richard Allen reflects both the attraction of Christianity for black slaves and the particular emphasis of black religion at this time.
   a. Why would this emphasis would have special attraction in the 1830s and 1840s?
   b. Which spiritual does Allen's sermon most resemble? Be prepared to defend your choice.

   Allen's sermon, as well as the spirituals, illustrates the special appeal of Christianity to the slave. Life on earth was but a prelude to life in heaven. As children of God, Christians were hopeful regarding a heavenly reward. As slaves, they saw little evidence of rewards on earth. The Bible had a special appeal to an oppressed people whose circumstances were bleak. The black preachers of the antebellum period emphasized the point that black people were created in God's image. Thus the Christianity of black slaves reflected their unique needs and responded to their special longings.

   Many spirituals parallel Allen's contention that with death "the power of the most cruel master ends, and all sorrow and tears are wiped away." Notable are the sentiments of spirituals 3, 5, 7. Students, by comparing Allen's sermon and the spirituals, can reveal their understanding of the particular emphasis of black religion. Whichever spiritual students choose, they should be prepared to show how that one most resembles Allen's sermon.

E. Franklin Frazier

1. E. Franklin Frazier states that the "pent-up emotions and frustrations" of black people found an outlet in the church.
   a. Why would emotions of black people be pent-up?
   b. How might the church provide an outlet for their emotions?

   The black people had to suffer the cruelty, confinement, and subjugation that slavery imposed. No protest was allowed. No release was provided. Though the aim of slaveholders might be the development of a nonthinking, docile, and obedient laborer, the human spirit could not be extinguished. While at work under the supervision of the whites, the black slaves could only harbor resentment or suffer silent rage. The slaveholding institution that broke up families, sold friends "down the river," and degraded the soul provoked feelings whose expression would bring sure punishment. Only when they were away from their white masters could black people express their inner feelings openly and honestly.

   Religion provided one of the few opportunities for such expression. Unsupervised gatherings of any large number of slaves was, of course, forbidden. In the North freed slaves could gather for worship. But whether open or secret, fellow sufferers could shout to heaven their innermost convictions. Black preachers, knowing full well what their flock had experienced during the week or in years past, were able to express common longings and common emotions. The singing of spirituals and the emotional response to the preaching were high points of worship. The spontaneity and emotionalism of worship has remained characteristic of the black church long after the abolition of slavery. As Frazier notes, the "pent up emotions and frustrations" also remained.

2. Frazier also talks of black men and women achieving status in the church.
   a. What is status?
   b. How might one find status in a church? Explain.
   c. Do you know men or women who today find status in their synagogues or churches? Have these people sought status for reasons similar to those of the nineteenth century slave? Why or why not?

   Status is a position or rank to which one is assigned—in the minds of others—by virtue of birth or achievement. With the attainment of certain status, an individual acquires a prestige and a recognition that is satisfying to the ego. One might achieve status within the church even when status is not available outside of the church. Blacks held low rank in the white-dominated society of the 1800s. They could not achieve a position where others would recognize their dignity or authority. The efforts and abilities of black people were rewarded and recognized only in black society. And, for many decades black society was centered in the church.

Today many people find status in their synagogues or churches. Individuals may serve on governing boards or on finance, building, or other committees. They may teach Sunday School classes, conduct fund-raising campaigns, organize recreational activities, lead weekday prayer meetings or Bible study groups, and engage in a variety of other activities in addition to participating in regular worship services. In each of these activities, an individual may assume a leadership role or a position of responsibility. In this manner, one may achieve status. Prestige and self-esteem may follow.

The achievement of positions of responsibility, prestige, or authority may bring with it great personal satisfaction. To know that one is doing much to serve God and fellow human beings can be most rewarding. However, the particular reasons one seeks such status within religion or in any other realm are not easily known. For some, religion is the way to genuine self-fulfillment. For others, religion as a kind of social service is particularly meaningful and satisfying. In some societies, of course, active identification with church and synagogue may be the way to lose status rather than gain it. In discussing this, students should explore the possible similarities between nineteenth century black involvement and that of modern Americans. Students should also be made aware of the variety of needs that institutional religion may meet.

The Church Divided and Reproached

After students examine the three opposing statements on slavery (Methodist, Baptist, and Presbyterian), have them prepare for a discussion. The discussion should (1) clarify the arguments based on religion for and against slavery, and (2) explore the nonreligious factors that may have led to those arguments.

1. After reading the statements below about the white churches and slavery, assemble the arguments both for and against slavery.
   a. Which points have a religious basis?
   b. Which points are nonreligious in nature?

Pro-slavery arguments:

- Abolitionists are motivated by economic and political considerations; also, abolitionists ascribe to a false philosophy or false (nonscriptural) principles.
- Blacks are unlearned and are given to lusts and passion. If given freedom, they would injure themselves and others; thus, slavery is for their own good.
- Slavery is not a sin; it is not condemned in the Bible. God committed black people to our charge, as servants.

Antislavery arguments:

- Treating human beings as property is a violation of the law of God and is a sin.
- Slavery is a violation of human nature and of the Christian law of love.
- Slavery is a moral, political, physical, and social evil. It is the churches' duty to eliminate it.

2. Note the change in the Presbyterian position from 1818 to 1835. Similar changes occurred in other churches. What factors might account for this change?

At the beginning of the nineteenth century religious opposition to slavery was general, North and South. Before 1830, antislavery societies and propaganda prospered more in the South than in the North. Everyone recognized that sudden emancipation would create many problems, but all agreed that gradual emancipation was a necessary aim. However, around 1830 Christians began to differ, at first quietly, later with rancor and bitterness.

Slavery was at this time suffering worldwide abandonment and attack. All European nations and all South American countries except Brazil and Dutch Guiana had outlawed slavery.

At the same time the Southern economy, boosted by the introduction of the cotton gin, had become dependent on slavery. Or so it seemed to many Southerners. Placed on the defensive, the South, joined by some people in the North, began to rationalize and support the "dark and gloomy business." Concurrently, the North, joined by some people in the South, accelerated the campaign against the "peculiar institution." After 1830 as the voice of the abolitionists became stronger and more strident, apologists and secessionists grew more extreme.

At first church members defended slavery as morally neutral. Later, slavery was defended as soundly Biblical. The existence of slavery in ancient Israel and even in New Testament times was frequently pointed out. Finally, slavery was defended on economic and moral grounds as a positive good, providing benevolence and discipline for the African race.

Gradually, positions in both the North and the South became more entrenched. Passions became more inflamed. For some church groups, division seemed inevitable.

The following account describes the step-by-step rationalizing defense of slavery. The passage is taken from *Autobiography* (1856) by Peter Cartwright (1785-1872), probably the most famous Methodist frontier preacher. Teachers may wish to have students react to this statement.

Methodism increased and spread; and many Methodist preachers, taken from comparative poverty, not able to own a negro, and who preached loudly against it, improved and became popular among slaveholders; and many of them married into those slaveholding families.... Then they began to apologize for the evil; then to justify it, on legal principles;

then on Bible principles; till lo and behold! it is not an evil but a good! it is not a curse but a blessing! till really you would think, to hear them, you would go to the devil for not enjoying the labor, toil, and sweat of this degraded race—and all this without rendering them any equivalent whatever!

3. Some churches, such as the Quakers, never did alter their original position. Why?

   Some churches, it should be noted, did not change their original positions on slavery. The reasons for this were many and varied with each denomination. The Quakers maintained a consistent stand on slavery. The following should be considered among the probable reasons for this:

   a. Quakers never were strong in the South except in North Carolina where there were fewer slaves. (See *The Journal of John Woolman.*)
   b. Quakers maintained a particular sensitivity to social concerns and conscientiousness in moral behavior.
   c. The Quaker doctrine of "Inner Light" required the Friends to recognize something of God in all people and therefore an intrinsic equality of all.

Frederick Douglass

Frederick Douglass's *Autobiography* clearly reveals the religious attitude of a black American raised as a Christian and a slave. Several guiding questions are provided to help students understand Douglass' main theme and to relate this theme to present-day American religion.

1. What church is Douglass opposed to? Why?

   Douglass is opposed to the Christian churches, North or South, who by their words and deeds support slavery. This is not the true Christianity of Christ, he argues. To be loyal to the Christianity of Christ demands hostility to the "Christianity of this land."

2. What does he mean by "partial" and "impartial" Christianity?

   Christianity, Douglass points out, should be impartial. People of all colors or races should be welcomed into Christ's church on an equal basis. Partial Christianity is that corruption of Christ's church whereby people are treated differently according to social status or skin color.

3. Why does Douglass use words such as *hypocritical, misnomer, fraud, libel?* How does he support use of these words?

   Douglass' central theme is that a slaveholding Christianity is a phony Christianity. Instead, many white Americans pretend to be Christians and proclaim their adherence to Christ's teachings. All the while they are engaging in practices completely contrary to Christianity. Thus, a Christianity that

defends slavery is a sham. Douglass cites the cruel activities during the week of slaveholders who then on Sunday present themselves as worthy Christians.

4. Note that Douglass condemns that type of Christianity that is "in union with slaveholders." What evidence can you find that many Christians actively opposed slavery in this period?

   The emphasis here should be upon the role that Christian churches (white and black) and individual Christians played in abolitionism, in the underground railroad, in educating the blacks, and so forth. See, for example, Timothy L. Smith, *Revivalism and Social Reform.* New York: Harper & Row, chapters 12, 13; and John Hope Franklin, *From Slavery to Freedom.* New York: Alfred A. Knopf, Inc. , 1967, chapters 13-15, 21.

Christianity Abandoned and Christianity Challenged

Malcolm X

Questions are provided to guide students to significant elements in the selection from Malcolm X.

1. What has Christianity done to the black man, according to Malcolm X?

   Christianity brainwashed black people into accepting a position of inferiority, into assuming the superiority of all things white. As a result, they were deceived into accepting a role in society that denied them their proper place.

2. What reasons can you infer for his leaving Christianity?

   One may infer from this reading that Malcolm X left Christianity because it was the white people's religion. Whites used Christianity to ensure the subservience of blacks. Christianity could not provide the faith that blacks required. Black people needed a religion that would help them realize a better life in this world. Religion must help black people leave their inferior social positions, not hinder them in their efforts to rise.

3. Is there anything in Malcolm X's writing that indicates it was written in the 1960s rather than in the 1850s? If so, what?

   This question is designed to have students compare the changes if any in the position of black and white Christians in 185O and 196O. Except for a few minor allusions, Malcolm X's writing could well have been the work of a disenchanted black person a century ago.

Martin Luther King, Jr.

Martin Luther King's 1963 speech from the steps of the Lincoln Memorial is not directed primarily to black religion. It does illustrate, however, as did the march on Washington itself, a new and vital role played by black churches and church members.

1. What challenge does Dr. King present to the churches?

   Dr. King challenged the churches to bring America into line with its basic articles of faith. This challenge was hurled at all religious groups: black or white, Jew or Gentile, Protestant or Catholic. It is a difficult task, but with its completion will come new meaning to America's creed.

2. How does Dr. King, as compared with Richard Allen, see his role as a clergyman?

   In his activity as a clergyman, Dr. King assumes a greater variety of responsibilities than Richard Allen would ever have attempted or thought possible. Allen's emphasis was on pulpit preaching and on preparing his flock to endure present hardships and reap the harvests in a life to come. Martin Luther King went out from the pulpit to lead his people in achieving on this earth a better life consistent with Christian principles. Dr. King concerned himself not only with the personal salvation of his flock but with the improvement of all society.

   It should be noted that King's role would have been more difficult to assume in 1830. Conversely, some members of the clergy feel that their role today should be more like that of Allen. Dr. King's perception of a wider role for the black clergy is mirrored in the assumption of new roles by the black church. Whereas in Allen's day the church was primarily a refuge in a hostile white society, the modern church may be considered more a battle station or outpost from which black Americans may go forth to claim their birthright.

Suggested Activities

Writing Assignment

1. Choose and be able to defend one of the following statements.
   a. Christianity is or is not meeting the needs of black Americans in the latter half of the twentieth century.
   b. The kind of activity that Martin Luther King called for is or is not appropriate for the church, black or white.

This activity calls for the development of a position statement by each student. Students will need to draw upon previous class discussions to develop fully their

positions, since the passages can only provide a starting point. Students should be encouraged to seek additional information to support their positions. Periodical articles, position statements of religious bodies, and interviews with members of the clergy would constitute the most available resources. It should be stressed to students that they be able to explain why (citing supporting information) they chose their respective positions.

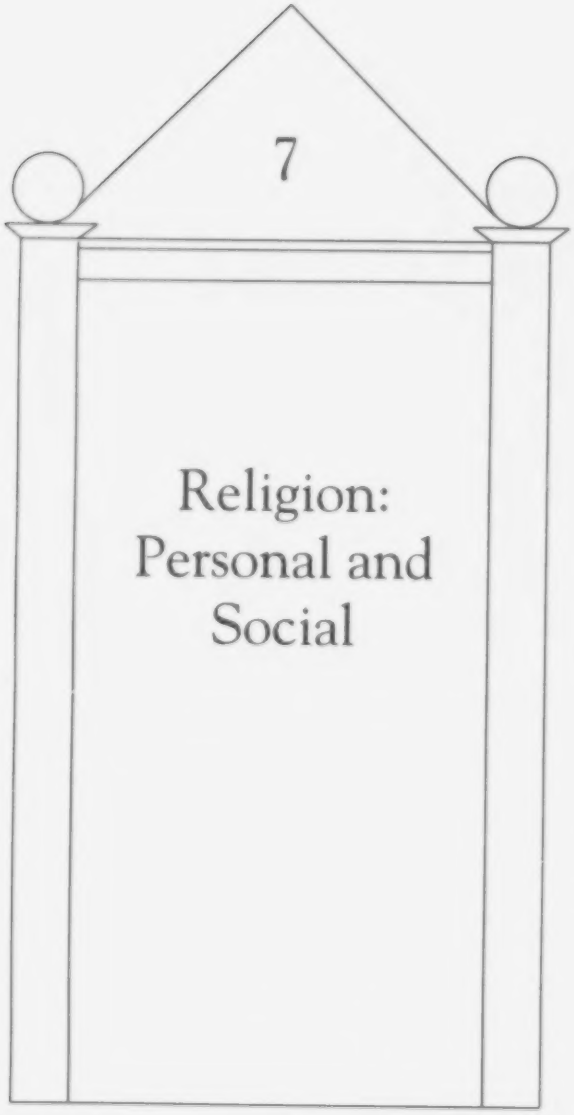
Questions for Further Research

The following areas of investigation are suggested for students who wish to do additional research.

1. Determine whether Roman Catholicism is having a greater or lesser appeal to the black community today than a generation ago.
2. About one million black Americans are members of smaller denominations or sects. Investigate the history and ritual of any two of these less familiar groups.

Vocabulary

abstract
affiliation
alien
compensate
concrete
countenance
disinherited
dominion
exploitation
fetters
flagrant
fraud
hypocritical
imperative
indulgence
irreconcilable
misnomer
perpetration
Pharisees
pollution
precepts
ravages
rebuke
reproach
revivals
status quo
toto
unanimity
wholesale


7
Religion:
Personal and
Social

CHAPTER SEVEN

The Plan of the Study

- Introduction
- Personal Religion
- Hasidism: Religion Personal and Social
- Social Religion
- Organized Religion and American Society
- Middletown: A Case for a Panel Discussion
- Suggested Activities
- Vocabulary

The Focus of the Study

In this study students investigate two dimensions of religion in America: the psychological and the sociological. They will find that religion is personal. It influences individual attitudes and values, daily behavior, and outlook on life. A study of the effect of religion on an individual is a study of the psychology of religion. Additionally, students will find that religion is social. It influences the structure and functioning of society. As students explore the effects of religion upon social institutions, they learn something of the sociology of religion.

Objectives for the Study

Knowledge Objectives—Each student will demonstrate knowledge of the following points.

1. Religion directly influences individual thoughts and behavior (psychological dimension) and the social order (sociological dimension).
2. Social religion and personal religion, although often distinguishable, are neither separate nor antithetical but are complementary.
3. American religious leaders responded vigorously to the problems of industrial America and continue to do so.
4. New religious organizations and progressive programs evolved in response to perceptions of social problems.
5. While some religious leaders hold that either personal conversion or social reform is inadequate as the sole approach to human improvement, others emphasize the adequacy of conversion or regeneration.

6. Many Americans see a Judaeo-Christian ethic as superior to the ethics of self-interest or of the marketplace. This belief has direct implications for their behavior and for the social organizations in which they participate.
7. Disagreements within religious traditions over emphasis upon personal conversion and social reform continue today as serious, controversial issues.

Skill Objectives—Each student will demonstrate the following abilities.

1. Analyze writings for elements of agreement and disagreement.
2. Distinguish ends from means in programs for human betterment.
3. Carefully study the commitments and concerns of individuals and groups in order to make inferences about how they might react in new situations or about what positions they might take upon new issues.
4. Identify the activities of a religious group as attempts to influence directly (a) individual behavior or (b) the social order.
5. Cope with judgments on open-ended, value-ladened questions, taking a stand and offering a justification in dialogue with classmates.
6. Identify different life styles and commitments as to their implications in differing judgments and actions on great social issues and everyday matters.

Value and Attitude Objectives—Each student will take into account the following considerations.

1. Inquire with an open mind toward religious commitments and arguments that are unfamiliar or different from one's own.
2. Inquire with empathy for religious leaders and organizations as they wrestle with the issues noted in this study—an empathy based on an understanding of the commitments of these leaders and organizations.
3. Reflect upon one's own feelings (emotions) toward the issues noted in this study and attempt to explain one's feelings and their appropriateness.
4. Reflect upon one's own commitments and how those commitments affect decision-making on ethical questions and conceptions of a "better society."

Introduction

The introductory section of this study employs a brief expository passage to state the issue for students. In class discussion, students should define *personal religion* and *social religion* and give examples from their own experience. This exploratory

discussion provides an opportunity for students to see the direct relevance of the historical material, which follows in the study, to their own time.

Personal Religion

Though no Catholic or Jewish writings are used in this part of the study, students should understand that personal religion is far from an exclusively Protestant approach. Thomas Merton, a Trappist monk, presents an outstanding Catholic viewpoint in *The Seven-Story Mountain*. A Jewish view of personal religion is set forth in Martin Buber's *The Origin and Meaning of Hasidism*.

Revivalism

The revivalists present one type of personal religion. They continue to play a conspicuous role in America's history. Their brand of personal religion emphasizes biblical authority and personal conversion. The readings contained in this lesson were chosen to give students a feel for a major religious tradition in American history.

The following study questions will direct student reading and serve as the basis for class discussion. Students should consider the nature of conversion as espoused by the revivalists.

1. What did the conversion experience do for Finney? What do you, from this account, consider to be the nature of the conversion experience?

   There are, of course, many explanations from psychological to theological for Finney's experience. Finney had evidently suffered much inner turmoil, torment, and anxiety. The sources of this suffering were the basic questions of existence. Who am I? How should I live? What should I live for? What of life after death? In his conversion experience Finney resolved these questions to his own satisfaction. After conversion, Finney was convinced he was on the right track.

   Teachers might ask students if this gives them some clues as to the nature of such an experience. Point out that the word *convert* means "to turn, to change, to shift directions."

2. Would you consider Moody's understanding of the nature of conversion to be the same as Finney's? Why or why not?

   Finney and Moody are in agreement that conversion or regeneration is the very foundation of their religious lives. Finney found it necessary to be reborn for his own salvation. Moody, quoting the Bible, states that without regeneration a man "cannot see the kingdom of God." Both see this personal transformation

as something that God works in each person's life. One's life is, thereafter, sharply divided—as sharply divided as existence in the womb is from life after birth.

3. In what ways are the themes of Moody and Graham similar?

   Both Moody and Graham believe conversion to be absolutely necessary for the salvation of humanity. Both see in conversion the way to a better world (Moody, the "kingdom of God"; Graham,the "Kingdom Society"). Unless there is "rebirth," no better world will come about. The third chapter of the Gospel according to St. John also has similar meaning for the two revivalists.

4. Judging from the selection by Billy Graham, what characteristics of modern individuals and society need changing?

   Self-interest, hate, taking advantage, conniving, swindling—all these must be eliminated. "National greed and selfishness are the corporate expressions of self-interest. . . ."

5. Again according to Graham, why can't a great society be realized without conversion?

   There must be an inner change in the individual members of society. Without this change no great society will ever arrive. Graham says that self-interest can produce no superior social order. Greed and selfishness must go. "Fallible men cannot create an infallible society. . . ." With conversion, the shortcomings of human beings disappear; then new people can begin building the great society.

New Institutions

The material on the Salvation Army presents another personal approach to religion. The questions about the Salvation Army direct students to significant considerations. No discussion of these questions is planned; however, you may wish to help students clarify the special nature of the Salvation Army.

1. What type of ministering does the Salvation Army engage in?

   In addition to the teaching and preaching activities common to most religious groups, the Army concentrates on reaching the physically down-trodden and spiritually disheartened members of society. Victims of social ills and personal misfortune are the special beneficiaries of the Army's ministry. The Army has ministered to the needy—the poverty-stricken, the jobless, the transient, the alcoholic, the addicted, the imprisoned, the hospitalized, the abandoned, the demoralized.

2. Does this make it different from other churches? If so, how?

   The Army's concentration upon basic human needs has demanded a special organization. The Army was drawn up along military lines by its founder,

William Booth. This was necessary, Booth felt, because the Army invaded territories where few other good people would tread. The roughest of neighborhoods, the most wicked of dens, the most horrible slums—these places had proved too challenging, too forbidding to others. But Booth's soldiers with dogged determination, set up outposts—soup kitchens, infirmaries, sleeping quarters, rehabilitation centers—right where they were needed most.

3. What justification is there for saying the Salvation Army is representative of personal rather than social religion?

   The Army seeks to reach the individual, and conversion is an important goal of the Army's work. Personal needs are paramount. Operating on a face-to-face basis, the Army has little to say about changing the basic social, political, and economic order. Though the Army would have all live by Judaeo-Christian principles, it would seek to realize this through a personal ministry.

Hasidism: Religion Personal and Social

In this section students have the opportunity to examine a tradition that combines the personal and the social, without emphasis on either, and stresses the unity of life—the wholeness of reality.

1. What element is common to all movements that may be called Hasidic?

   The common element is the desire to take seriously their piety, that is, "their relation to the divine in earthy life" and their lives together on earth based upon divine teachings.

2. What do you think Buber means by "soul-force"?

   The term the *soul-force of Judaism* means "the divine manifest in life on earth," the "inner truth" that "God can be beheld in each thing and reached through each pure deed," the divine spark that can be uncovered by pure action.

3. From Buber's brief summary, what aspects of Hasidism seem mainly personal? What aspects mainly social?

   The social form is Hasidism as a "great popular community" acting not in withdrawal or isolation but in the world together. But students should see that Hasidism stresses the unity, the wholeness, of faith and work. The distinction between social and personal is not applicable.

4. How useful or important is it in Hasidism to distinguish between the personal and the social?

   Given Hasidism's unity and the stress upon the divine, it is not useful or important to make the distinction between personal and social. The personal

and social are one—life and faith as one—"One must serve God with one's whole life, with the whole of the everyday, with the whole of reality." Students might reflect here on the current discussions of person's responding to others as "whole" persons. Also, the current use of *soul* in the black community makes an interesting comparison with Buber's term *soul-force*.

Two additional sources are useful for teachers and students who want to read more about Hasidism:

Martin Buber, *The Origin and Meaning of Hasidism*. New York: Harper & Row, Publishers, 1960. Paperback.

Jerome R. Mintz, *Legends of the Hasidim*. Chicago: University of Chicago Press, 1968. Illustrated.

Social Religion

Social religion, like personal religion, finds strong support among Catholics and Jews as well as Protestants. As noted in the student materials, social religion has deep roots in the Judaeo-Christian heritage.

Students may seek some interpretation of the passage of Amos. Amos denounces the pious merchant-farmers who are concerned only with gain. They observe the ritual, but not the substance of religion. They do not do business on holy days, but they cannot wait until these days have passed so that they might once again make money. In their business transactions they may deceive the customer, "making the ephah small" (the ephah was an ancient Hebrew unit of dry measure approximately equal to a bushel). At the same time they charge all that the traffic will bear, "making the shekel great" (the shekel was a Hebrew unit of money).

The readings in this lesson reflect a similar concern to that of the prophet Amos for social justice. The readings are from the decades 1900-1920, a time when social religion in America was in large part a response to the industrialization and urbanization of the country. The authors particularly emphasize, therefore, reform in socio-economic theory and practices. Students should know, however, that social religion concerns itself with the reform of the whole society, not merely the economic structures.

The Social Gospel

1. How is Gladden's attitude similar to that of the prophet Amos?

   Amos condemned those who professed religion, followed the little laws, but failed to display the true spirit of the Hebrew faith. Gladden, too, was disturbed by "good Christians" who lacked the true Christian spirit, holding to

philosophies that fattened their pocketbooks but belied their Christianity.

2. What is Gladden's feeling toward regeneration? How does this compare with Moody's attitude?

   For Gladden, regeneration was not enough. Converted Christians may, unfortunately, hold to false philosophies that do nothing to "Christianize" the social order, regardless of what they contribute to material prosperity. Moody, however, felt that regeneration changed people's heads as well as hearts.

3. What must the churches do in addition to changing a person's heart? Why, in your opinion, does Gladden take this position?

   Gladden felt that minds must be changed as well as hearts. People must learn what is appropriate to the spirit of Christianity in the social order. Gladden lived in an age of gross exploitation of human beings by their fellow human beings: child labor, sweatshops, union busting, and so on. Economic practices of that time seemed to deny a place for religious teaching in industrial relations.

Social Justice

1. What does Wise mean by a "minister going into politics"? What is his attitude toward this?

   As he uses the phrase "a minister going into politics," Wise does not mean running for public office or holding a party position. Wise is talking about a minister taking a stand on civil issues. Since political action brings about reform, Wise advocates the use of clerical influences—through speaking, writing, organizational membership, and leadership—on the formulation of public policies.

2. Wise quotes from the Hebrew Bible: "Justice, Justice shalt thou pursue." What do you think this means to Wise?

   "Justice, Justice shalt thou pursue" is a fundamental moral obligation for Wise. With all the resources at his disposal, Wise must work for social justice. This was for Wise the primary task of a minister. There are no qualifications to the command; justice above all else must be pursued.

3. Concerning social justice and social equity, what must the churches and synagogues generally do? What might they specifically do?

   The churches and synagogues must respond to the problems of society. They "must demand and demand unceasingly an ever-increasing measure of social equity and social justice." Specifically, the churches and synagogues might formulate positions on social issues and then speak out as a moral force on those issues. Church members, clerical and lay, might participate in community

efforts to bring about change. Churches might help in organizing social action groups to bring about better housing, better schools, and better working conditions. Christian and Jewish leaders might work for recreation facilities, voting rights, prison reform, and equal opportunity in a number of areas in which discrimination is common. They can mount campaigns to initiate and promote legislation, change public policies and procedures, and ensure implementation of reform laws. Programs to awaken citizens and educate politicians might also be an ongoing concern of the churches and synagogues.

4. Why might the churches and synagogues be "farces of respectability and convention" rather than "forces of righteousness"? Is Rabbi Wise, in your opinion, being fair to the churches and synagogues? Why or why not?

   The purpose behind this question is to have students think about the influence of society upon the churches and synagogues and about the gap between religious ideals and actual practices. Some considerations in answering the question may include the following.

   a. Some churches that were conservative and tradition-oriented had made little adjustment from an agrarian society to an industrial society that embodied a host of new socio-economic relationships.
   b. Other churches or synagogues were more concerned about their social standing in a community than they were about correcting or improving society itself.
   c. To be more concerned about respectability than righteousness was to become a farce—just like the merchants described by the prophet Amos.

Social Action

1. What philosophy had developed in America that Ryan and the bishops agreed was false?

   The philosophy that supports unlimited property rights is false. This belief in absolute ownership of property is contrary to Catholic moral philosophy. Ryan emphasizes that a person holds property as a trustee under God and is bound to use property (wealth, goods) for the good of all human beings. One does not have the absolute right to exclude others from a portion of the earth's goods. People are only stewards of that which God has given.

2. What particular social issue therefore drew the attention of these clergymen?

   Violent clashes between labor and capital had drawn the attention of the bishops. Labor was then challenging the capitalists' claims of sovereignty in determining the use and distribution of the "goods of the earth." Specifically, labor was demanding a greater share of the rewards.

3. What seems to be the objections to the Bishop's Program? Who is doing the objecting?

   Some people have challenged the authority of the bishops to speak upon social and economic issues. These people feel no obligation—be they good Catholics or not—to follow the bishops. The objectors seem to support the position of industry and are in opposition to the bishops' call for more equity.

Organized Religion and American Society

1. What similarities exist in the three programs? What differences? Does "social religion" have distinctive denominational emphasis or not?

   The programs of Protestants and Jews are very similar. Both programs are offered to relieve the plight of industrial workers in the first two decades of the twentieth century. The programs commonly embody support for workers'compensation, a shortened work day, one rest day per week, old age support, minimum wages, and arbitration procedures. They call for the abolition of child labor. The two statements show concern about the safety of workers and the status of women. Both call for a more equitable division of profits and products. Additionally, the Federal Council of Churches calls for the abatement of poverty and the suppression of sweatshops, while the Rabbis ask for public employment bureaus, housing for workers, and constructive care for dependents, mentally disabled, and criminals. They are also concerned about preserving home life.

   The Bishops'Program of Social Reconstruction is not presented in full in the student materials. However, the concerns of the bishops closely parallel those of Protestants and Jews. What is presented in the student materials is the concluding statement in their program. In this statement they point out that in addition to reconstruction of social institutions and the reformation of economic relationships as advocated by all three groups, reform of minds and hearts must also take place.

   The strikingly similar concerns of Protestants and Jews (paralleled in the full text of the Bishops' Program) reveals that social religion is not a denominational phenomenon. Particular causes of Jews, such as child labor abolition, were also particular causes of Protestants and Catholics. While we could expect that the rabbis would be especially concerned with the plight of Jewish working girls who filled the sweatshops of the garment industry, Catholics and Protestants were no less adamant in their demands that women especially be protected from exploitation.

2. How much of the programs presented here has become reality?

   Most points enumerated in the programs have now become law. Since 1920 laws have been passed, programs have been developed, and groups have been

organized to help realize the goals of the social action programs. (A few students might conduct individual research into the legislation since 1920 dealing with programs such as child labor, minimum wage, worker safety, length of the work week, collective bargaining, etc.)

3. Which of the goals have yet to be attained?

   Workers are yet to be protected from the hardships of economic crises, though proposals for a guaranteed annual wage gain increasing attention. Poverty is still a fact of life and housing is still woefully inadequate. Perhaps the nonmaterial goals stated by the bishops are farthest from realization.

4. What might account for the realization of some but not of other goals?

   There has been less agreement upon the validity of some goals. Also, certain goals, such as the "abatement of poverty," are more difficult to reach than, for example, the "enactment of an eight-hour day." Goals have been reached not only through growth of unions and government action but also through technological change and continued national prosperity.

5. Are there any goals that you feel are not appropriate or desirable? If so, which ones and why? Are there goals here that you think are not the business of organized religion? If so, which ones, and why?

   Students may question the validity of some of the goals. Additionally, they may question whether some have truly been reached. For example, it is difficult to ascertain whether the "most equitable division of products" has been obtained. Individuals may disagree over what is most equitable. Stress should be placed upon students explaining their own positions regarding desirable goals and the churches' involvement in reaching them.

Middletown: A Case for a Panel Discussion

Students who participate on the panel should be given plenty of time to prepare their discussion. Each student should determine how he or she, as a representative of a particular religious tradition, may best contribute to the discussion. Students should do additional reading to deepen their understanding of their own religious traditions. The role of the moderator is very important. This person must be knowledgeable and should be neutral in handling the discussion. The moderator, too, has a vital concern to find solutions to the town's problems. The moderator could be either a student or a teacher.

The panel could explore the following areas.

1. Aid to individuals and families.
2. Rehabilitation programs.
3. Working with governmental and political party organizations.

4. Working with industry and labor unions.
5. Educational programs and youth groups.
6. Revivals or missionary programs.

Members of the clergy in the audience (the rest of the class) should be prepared to question, support, or challenge proposals made by the panel members. Later the class should evaluate the panel in terms of how well panel members have accurately portrayed their roles. Conclusions should also be reached about the appropriate role or roles of religion in society.

Suggested Activities

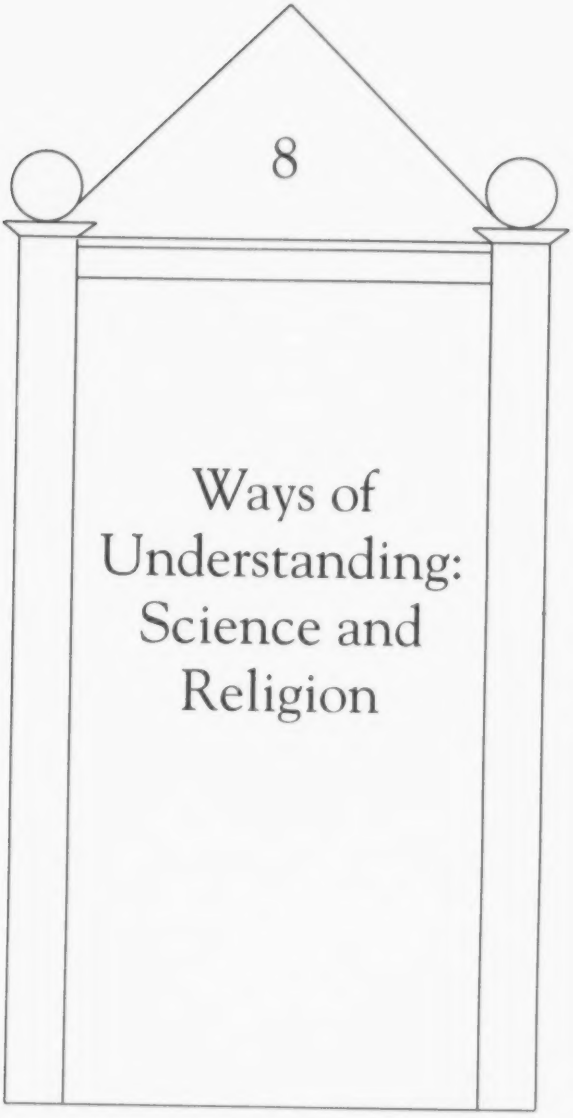
Questions for Further Research

The following areas of investigation are suggested for students who wish to do additional research.

1. What are the various private ways that religious faith may express itself? How do these vary from one religious tradition to another, or do they?
2. Investigate in detail one social action project of organized religion in your community. Who sponsors it? What form of activity is it? How effective is it? What resistance is there to it?
3. What religious phenomena are of particular interest to psychologists of religion?
4. Sociologists of religion pay special attention to what areas or aspects of religion?

Vocabulary

accorded
alleviation
arbitration
bastion
benevolent
capitalist
commercial
conciliation
connive
consequence
contradictory
conversion
corporate
deprivation
divisiveness
encroachments
equitable
ethic
fanaticism
fulfillment
humanitarian
infallible
inviolable
mediation
pagan
pandemonium
partisanship
pillage
profit motive
providence
radical
redemption
regeneration
righteousness
squalor
stewardship
tenets


8
Ways of
Understanding:
Science and
Religion

CHAPTER EIGHT

The Plan of the Study

- Approaches to Nature
- Science and Religion at War
- Christians Disagree on Darwin
- Darwin, the Courts, and the Schools
- The Bible and Evolution
- Creationism and the Classroom
- Suggested Activities
- Vocabulary

The Focus of the Study

In this study students are introduced to the idea that religion and science provide us with different ways of understanding. The search for an explanation of nature or the meaning of life is, in turn, rewarded by the unique approaches of science and religion. These unique approaches, and the apparent conflicts in goals and methods, represent seemingly divergent ways of knowing. In Western civilization, the conflict between these routes to reliable knowledge is an enduring issue—feeling, fantasy, the emotions, and faith on the one hand, and objectivity and reason on the other. This study focuses on one manifestation of this issue, the controversy over evolution.

Objectives for the Study

Knowledge Objectives—Each student will demonstrate knowledge of the following points.

1. Religion and science each provide ways of understanding phenomena.
2. Religion and science reflect different attitudes, goals, methods, and language in examining phenomena and reporting ideas, and both seek reliable knowledge for various human aspirations.
3. Darwin's theory of evolution engendered the sharpest conflict between science and religion in America, and the controversy over evolution spread beyond the church into legislative halls, courtrooms, and classrooms.
4. Biblical material has shaped understanding in both scientific and religious realms.
5. The conflicts between religion and science, reason and emotion, feeling and objective facts have been enduring issues in Western civilization as

people have sought to define their commitments and to fulfill their aspirations.
6. While the controversy centering upon evolution continues, the basic question concerning ways of understanding is a contemporary one reflected in current discussions of appropriate life styles, alternative commitments, and reliable knowledge.

Skill Objectives—Each student will demonstrate the following abilities.

1. Analyze the nature of argumentation on the ways of understanding issues, in terms of value conflicts, assumptions, attempts to persuade, warranting principles, and the styles of grounding conclusions reached.
2. Gather information from highly emotional writing, relevant to analytical questions posed in the study and by one's self.
3. Compare and contrast authors' positions on an issue in order to make generalizations about and examine each point of view.

Value and Attitude Objectives—Each student will take into account the following considerations.

1. Examine various positions relative to an issue under study, carefully weighing the alternative positions and the reasons used to back them.
2. Tolerate ambiguity in the resolution of the religion-science conflict, rather than trying to achieve closure by disregarding evidence and conflicting reasons or by rigidly adhering to a position without attending to alternatives.
3. Respect the sensitivities of others concerning religious issues and beliefs.

Approaches to Nature

To impress upon students the different attitudes toward nature, have the two comments on the sun and stars read aloud in class. Make sure that the oral reader can interpret, by phrasing and inflection, the authors' vastly different perceptions of the heavens. A short discussion should follow in which students can express their reactions to each comment. They may note different purposes in writing, the orientation of the writers, and the language used by the writers. Teachers might ask: How does each of these comments contribute to one's understanding of the heavens and of nature?

CHAPTER EIGHT

Science and Religion At War; Christians Disagree on Darwin

To illustrate the conflict of religion and science in the American heritage, the Darwinian controversy is presented here. This was, as is related in the student materials, the most serious clash of its kind in America. It should be kept in mind that many still see a conflict between Darwin's theory and biblical teaching. Therefore, it is imperative that the conscience of each student be respected.

No attempt should be made to judge the wisdom of personal religious beliefs or the validity of scientific theory. The plan of this lesson is to have students objectively study aspects of the controversy, illuminating the nature of the historical conflict of religion and science. The passages are designed not to produce right or wrong answers, but to cause students to think critically about an area often clouded by emotion and dogmatism. Science can be as dogmatic as religion; religion can be as intelligent as science. Accordingly, as each reading is discussed, emphasis should be placed on determining just what the writer is saying regarding evolution theory, how well he says it, and how his ideas differ from what others say. The belief system of the writer is of concern here only as it accounts for what he is saying.

1. For Hodge, what was the evidence that there is a design in nature?

   The laws of heredity reveal intelligence. Germ cells, for example, show the adaptation of means to a preconceived end. All cells are indistinguishable, yet they infallibly develop into one species or another. Why does a germ cell of a fish not develop into a bird? It is exactly like a bird's germ cell! It is because there is a plan or design behind the process of heredity.

2. What are the consequences of a denial of design in nature?

   Denial of design in nature results, says Hodge, in denial of the existence of God.

3. What effect did the theory of evolution have on Abbott's belief?

   Abbott's faith is reinforced rather than threatened by the theory of evolution.

4. What was Abbott's main reason for believing evolution to be true?

   Evolution is a scientific problem, not a religious one. Abbott bows to the scientists in their area of competence. He had already concluded the Bible was not authoritative on scientific matters. Teachers may suggest that the class speculate on the effect which the age difference between Hodge and Abbott might have on their positions. If students find the thoughts of these two men of special interest, teachers may also wish to recommend a noted American classic: *The Education of Henry Adams* (Houghton Mifflin). Caught up by Social Darwinism as a young man, Henry Adams struggled all his life with the question of design in nature.

Darwin, The Courts, and the Schools

The importance of the Darwinian controversy in America is further revealed in its political and educational side issues. These issues were of immediate and vital concern to millions of Americans. Basic beliefs were being challenged and basic institutions tested. The 1925 Scopes Trial is an example of the political, legal, and educational eruptions caused by an originally religious concern. That religion does not function independently of other elements of society is graphically illustrated here.

The Bible and Evolution

The use of the Bible as a source of learning is further explored here. Bryan and Fosdick present different views of how the Bible is to be used. Both are men who respect and cherish the Bible; yet each would apply its teaching in quite a dissimilar manner.

1. For Bryan the Bible's authority is to be applied to what areas of life or of learning?

   Bryan would look to the Bible for teaching in all areas of human activity. Here he especially defends the Bible as a source of teaching in science.

2. For Fosdick, in what areas of the Bible is teaching most needed?

   Fosdick emphasizes the Bible's value in teaching one how to live. He notes spiritual guidance, inspiration, and principles of living.

3. How, according to Fosdick, does Bryan degrade the Bible?

   By using the Bible in a way in which it was never meant to be used, says Fosdick, Bryan does a gross injustice to it. By praising it in such an extravagant way, he is in fact holding it up for ridicule.

4. Which argument seems better set forth? Why? Note strengths or weaknesses in each.

   The following points are important in evaluating the arguments.

   From Bryan

   "The Bible not only describes man's creation, but gives a purpose for it."
   "Evolution does not explain creation."
   ". . . let them frankly point out. . ."
   "[Darwinists]. . . raise doubt as to future life. . ."

   Bryan notes both the inadequacy and invalidity of the theory of evolution. It

is true that evolution neither explained creation nor provided a purpose for it. Bryan's charge that evolution theory is wrong because it contradicts the Bible would appeal especially to those who found the Bible authoritative in the realm of science.

From Fosdick

". . . if the Bible is authoritative in biology, then why not in astronomy. . ."
"a denial that the earth moves around the sun. . ."
"Is a cello being defended...?
"Origins prove nothing in the realm of values."

Fosdick illustrates what he sees as the folly of using the Bible as a science text by reviving the Copernicus case. In Fosdick's theology, too, the process of creation is rather unimportant. His condemnation of Bryan's misuse of the Bible would appeal especially to those who found the sources for scientific truth outside of Scripture.

Creationism and the Classroom

Teachers should have students examine carefully the introductory paragraphs in this section. Independent (non-public or private) schools have the freedom to handle religion however their patrons prefer. The issue here involves public (government-operated) schools.

The Court has ruled that public schools may teach *about* religion and religions as part of a regular program of education. The goals are to be secular, that is, to develop the understanding, knowledge, and skills of the learners. The Court has ruled that public schools may not teach for religious commitment, specific or general.

The issue before the students is "the teaching in public school of religious views (creationism or creation science) that are judged to be private or sectarian in nature. "The students read a portion of the majority decision in *Edwards* v. *Aguillard*, and a portion of the dissenting opinion.

Majority Opinion

1. The full title of Louisiana's Creationism Act is "Balanced Treatment for Creation-Science and Evolution-Science in Public School Instruction." What does the Supreme Court say about the concept of balance or fairness?

   Students might discuss what "fairness" means in instructional presentations aimed at teaching/learning the best scientific knowledge. The Court challenged the Louisiana Act concept of "balance," which was to teach Creationism each time Evolution was taught without insuring that students

received instruction in all scientific theories about the origins of humankind in science classes.

2. Why did the Supreme Court (in a 7 to 2 vote) find the Louisiana Act to be unconstitutional?

   Students should list the reasons given and identify the Constitutional principles underlying or implied by each reason that is stated.

Dissenting Opinion

1. How does one determine the question of "primary purpose" in evaluating the action of a state or federal legislature?

   The Majority focused, in part, upon the "legislative history" to determine the primary purpose of the Louisiana Act. The Dissenters claim that this is not clear from the legislative history, and even if it were, the presence of a genuine secular purpose would validate the Act.

2. What do the Dissenters mean by "Scopes-in-reverse"? Discuss.

   Students should review the points at issue in the Scopes case. Teachers might discuss a view of indoctrination as "closing minds on open issues." In the Scopes case, the Tennessee legislature tried to close minds on the open issues of creation-evolution by repressing the teaching of evolution as science. The Dissenters in this Court decision argue that the Majority is closing minds by not letting the people of Louisiana require the teaching of any evidence against evolutionary explanations.

Suggested Activities

Written Assignment

1. Write a brief opinion essay in which you seek to answer the following questions.
   a. Why do conflicts between religion and science arise?
   b. How should such conflicts be settled?

   Students should be directed back to the beginning of this study. Emphasis should be placed on "ways of understanding." Different attitudes, methods, and languages make science and religion vastly different. Many people have failed to recognize this difference, and because they assumed that science and religion had the same goals, conflict between partisans of each was inevitable. Additionally, when one group feels its position or well-being to be endangered by the success of the other, antagonisms are magnified.

Students should be encouraged to explore any possible ways of settling this conflict. It may be suggested by some students that a certain measure of conflict is desirable. This, too, should be explored.

On the other hand, is it possible that both science and religion have much in common: namely, a search for meaning. Underneath their obvious divergence, is there a more profound unity? Do some scientists really bow before a transcendent Nature? Do some religionists really worship only the work of humanity's hands? These are large questions, of course, and students should not be led too far beyond their levels of competence.

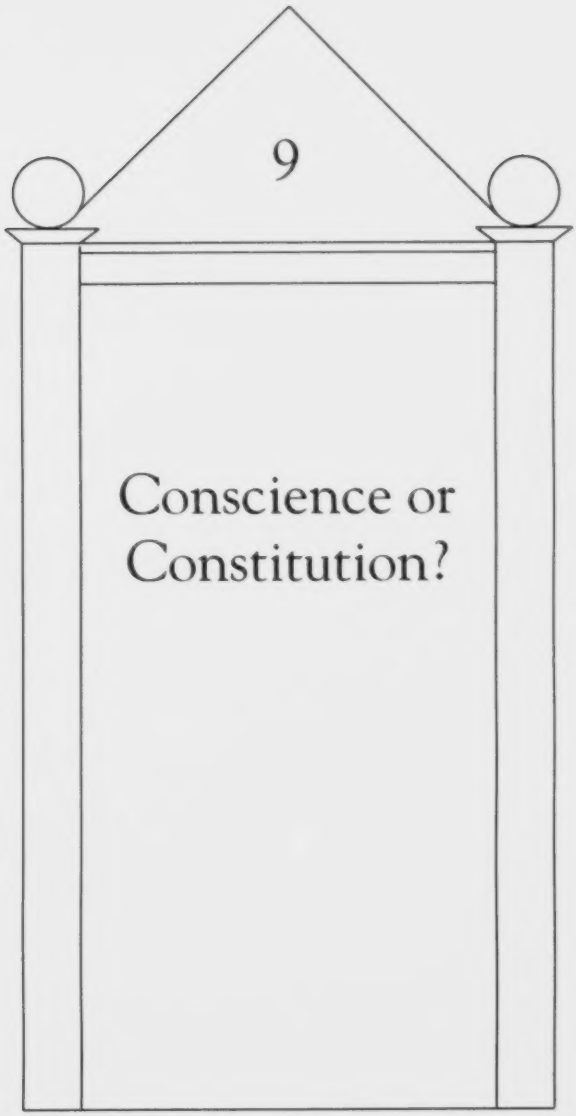
Questions for Further Research

The following areas of investigation are suggested for students who wish to do additional research.

1. What contemporary conflicts exist between science and religion?
2. What events in Arkansas during the 1960s relate to laws against teaching evolution?
3. Investigate current Roman Catholic opinion regarding evolution.

Vocabulary

academic freedom
authoritative
benevolent
contender
creationism
depraved
eon
epidemic
evolve
exploit
fundamental
gravitation
indoctrination
infallible
intuition
perception
perplexities
predisposition
prose
rudimentary
species
spectroscope
sufficient
virtually
virtuous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Conscience or
Constitution?

CHAPTER NINE

The Plan of the Study

- A Matter of Conscience
- The Mormons and Polygamy
- Jehovah's Witnesses and Saluting the Flag
- Religious Objections to War
- Suggested Activities
- Vocabulary

The Focus of the Study

In this study students explore that uniquely human quality called conscience. Conscience—its nature, its source, its development—has commanded attention both in and out of the religious community. Successful social living in less than a completely authoritarian environment demands that members of the group possess conscience in some measure. In a democracy, where individuals are entrusted with both decision-making responsibilities and a certain amount of self-policing, commitment to conscience is even more vital. However, the very nature of our democratic and pluralistic society makes required conformity of conscience unacceptable. Yet, group harmony is necessary for group survival. It is within the framework of this conflict of conscience that this study proceeds.

Objectives for the Study

Knowledge Objectives—Each student will demonstrate knowledge of the following points.

1. Conscience is that mental faculty that provides an awareness of what is moral, good, or right and a feeling of obligation to live in accordance with that awareness.
2. Conscience is respected in our society as a supreme human quality.
3. Conscience derives its degree of authority, as it resides in each individual, from various sources that vary according to the individual.
4. Religion-based conscience and the social behavior dictated by conscience have tested the constitutional reconciliation of liberty and authority.
5. While government under our laws may concern itself with religious practice, it may not impose religious belief.

Skill Objectives—Each student will demonstrate the following abilities.

1. Define the meaning of concepts as used in context by various authors.
2. Extract information from materials that treat religion in a rational, legal, and historical perspective.
3. Interpret various definitions of conscience as found in literary and historical sources.
4. Generalize about the relationship of conscience to human behavior, and about the relationship of liberty to authority in our society.
5. Analyze decisions based upon warrants and grounding, assumptions, and consequences, and evaluate consequences based upon value analysis.

Value and Attitude Objectives—Each student will take into account the following considerations.

1. Explore the relevance of issues of conscience in one's own life and the behavior that specific situations might elicit given one's values and commitments.
2. Attend to and empathize with the conscience-obligations of others in specific conflict situations, even if these obligations are perceived as being quite different from one's own.
3. Express commitment to the fundamental principle of American civil and religious liberty and the freedom and dignity of each individual personality.

A Matter of Conscience

Being Conscious of Conscience

These passages are designed to introduce conscience within a framework familiar to students. Some passages will have more appeal than others. Students may wish to comment on or discuss the passages; however, no structured discussion is planned because the readings are intended to introduce and stimulate thinking about conscience. Have students read this section in class and then go on to the next section.

The Quality Called Conscience

Conscience is not easy to define. It means much to some, little to others. To illustrate this, five quotations have been presented to students. Class discussion of the quotations should emphasize the variety of definitions of conscience.

"The Nature of Conscience," "The Use of Conscience," and "A Conflict of Conscience" set the stage for the main part of the study. The teacher may wish to clarify points in discussion.

The Mormons and Polygamy

Questions are designed to guide students through the reading. Though they are not intended for class discussion, you may wish to go over them in class after students have finished the reading assignment. In this way, student comprehension of the material can be determined.

1. What did the Supreme Court decide?

   The Court decided that the statute against bigamy or polygamy was within the legislative power of Congress, that it was a constitutional law.

2. What chain of reasoning does Justice Waite use in arriving at this conclusion?

   The law is valid and constitutional because it does not violate the First Amendment. The law is made to govern actions. Individuals are not exempt from the law even when they call their actions religious. Thus, the Mormon is guilty.

3. What information does Justice Waite supply to support the claim that the law in question is valid?

   Polygamy has for centuries been prohibited in Western civilization. It has been treated as an offense against society in the West and has always been an offense in the United States. Marriage is a civil contract regulated by law in most civilized nations.

4. What examples of behavior does Justice Waite use to illustrate his contention that denial of practice of religion is valid? Why might he choose these particular examples?

   Human sacrifices as part of religious worship and the wife burning herself to death as the husband is cremated are spectacular and repulsive examples and thus should win support for the judge's argument since he treats polygamy as a parallel.

5. What does Justice Waite imply would happen to society if the Mormons were allowed to follow their conscience? Does this prediction seem valid?

   Law and order would disappear because the Mormons, following their religious beliefs, would create their own laws. Thus, the Justice defends his conclusion on the grounds that the absence of this law would lead to an undesirable consequence. Students might examine this to see if they think that the prediction of such a consequence is warranted.

Jehovah's Witnesses and Saluting The Flag

1. In the Gobitis case, what does Justice Frankfurter feel is the most important concern?

   Society has the right to use the educational process to create a unifying sentiment and preserve society and the liberties of the people.

2. How does Justice Stone disagree with the majority opinion? What arguments does he use?

   Though he agrees that government may teach patriotism and love of country, Stone disagrees that government may compel individuals to swear allegiance to that which they do not believe, that is, to bear false witness to their religion. The justice argues that individuals must be free from compulsion as to what they shall think and what they shall say. The state has no authority to compel belief or the expression of it. He notes that there are other ways to teach loyalty—better ways than compulsory expression of belief.

3. In the Barnette case, what is the greatest danger foreseen by Justice Jackson if activities such the flag salute are made compulsory?

   As moderate efforts to compel people to think or behave uniformly fail, harsher measures are taken. This results in greater strife and diversion rather than in unity of sentiment. Ultimately, dissenters are eliminated in order to achieve unity of opinion or belief.

4. How has Justice Frankfurter's emphasis changed in writing his Barnette decision as compared to the Gobitis decision?

   In the Barnette case, Justice Frankfurter emphasizes that the flag salute is not a violation of freedom of conscience, as people may still believe what they want. In the Gobitis decision, his emphasis was on the legitimacy of the salute as an educational process for the good of society.

Religious Objections To War

The draft and the war in Vietnam in the 1960s and 1970s brought the issue in this study to the forefront of national attention. Conscientious objection to war in general and to the war in Vietnam in particular were debated as never before in our history. It was in this context that the meaning of and grounds for conscientious objection were redefined along the lines of (a) religious training and belief, (b) sincere belief, and(c) political considerations about a particular war.

The students are asked to read a portion of the decision in *Gillette* v. *United*

States (1970). The questions ask them to weigh new definitions of any right to conscientious objection to war.

1. In your opinion, is allowing conscientious objectors the chance to do some other public service (clearing the forests, building roads, and so on) in place of military service a good idea or a bad one? Why?

   Students might list opportunities for alternative service. Then they might debate and list the reasons for and against a public policy permitting such an alternative service. The teacher should get students to justify criteria used in judging such alternative service.

2. Can you think of any situation in which you might consider a war in which your country is involved as being good but some other war as being bad? Explain your response.

   The teacher should direct student discussion to the nature of wars that are supposedly justified as opposed to others that may not be "justified." What is the nature of a justified war in which a person would and should participate? Persons of good will may differ on their answers to this question. A parallel consideration is who can and should decide upon participation: individual citizens or draftees, the government, or organized groups of citizens?

   In considering these questions, students should be directed to the Supreme Court's words that reflect concerns about fairness and uniformity in choosing who goes to war and who does not.

3. What does *capriciously* mean?

   Students should discern the meaning from the Supreme Court's use of the term in its decision. Why worry about fairness and uniformity when selecting those who serve in war? What are the dangers to the society and to civil government if its selection of soldiers is viewed as capricious?

Suggested Activities

Written Assignment

1. In a short essay defend or attack the statement below. Examine closely the opinions of Justices Waite and Stone for supporting evidence.

   Even though Justice Stone disagreed with the majority in the Gobitis case (1940), he would probably have agreed with the majority in the Reynolds case (1879).

   Although the construction of "what if" situations that remove people and events from their proper historical contexts may pose some problems, illuminating comparisons and contrasts can result. The emphasis in this activity

should be placed upon process not results.

The social context in which judicial decisions are made can never be ignored if one wishes to account for all variables in ascertaining a relationship between events. Regarding the social context, it might be noted that in 1879, the Supreme Court decisions were less libertarian than we expect them to be today. America, though rapidly becoming more diverse with each new wave of immigration, was not the pluralistic society it is today. The validity of traditionally held values was not subject to question as it currently is. Justice Stone's decision would reflect thinking more in tune with the social milieu of 1879 than 1940.

Even if we could transport Justice Stone and his 1940 thinking back to 1879, there is reason to believe he would still have voted with the majority. This can be concluded from an examination of his 1940 opinion and the issues in the Reynolds case. The 1879 case involved a religious practice seen as dangerous to the general welfare of the people. It did not involve, as did the 1940 Gobitis case, the confession of belief. In 1879 Justice Waite stated that while laws cannot interfere with religious belief, they may interfere with practice. In 1940 Justice Stone shows agreement when he said that "government may suppress religious practices dangerous to morals, and presumably those also which are dangerous to public safety, health, and good order." Of course, it is possible to argue that Justice Stone might not have viewed polygamy as dangerous to society and that he, therefore, would have voted as he did in the Gobitis case.

2. In a one-page paper explain whether the following quotation would be a compliment to or a criticism of the Jehovah's Witnesses in 1940 and the Mormons in 1879: "The nonconformist conscience makes cowards of us all." —Sir Max Beerbohm, *King Richard the Fourth*

Students may experience much difficulty in interpreting this subtle statement on conscience. Care should be taken to make its meaning clear to all. This is especially important in light of contemporary developments concerning civil disobedience, anti-establishment crusades, youth rebellion, and the widespread challenge of traditional institutions. Beerbohm is arguing that conscience-born nonconformity demands more courage and fortitude than the "easy out" of conformity. Though Madison Avenue cliches of the "dare to be different" variety abound, conformity is still the byword of safety and security. The supposed nonconformity of outlandish attire and convention-flouting behavior is only conformity of a different sort—one must look hard for any trace of conscience here. However, considering the behaviors of the Jehovah's Witnesses, the Amish, or others who attempt to remain true to their beliefs in the face of ridicule, scorn, and hardship, we come closer to the nonconformist conscience of which Beerbohm speaks. Or, do these groups only have different conformities? The cowards are those who deny their conscience or who neglect to face directly the issues that a sensitive conscience might raise. Present-day American value orientations that emphasize sociability, group orientation, other-directedness, well-roundedness, and committee-thinking tend to reject

individualistic nonconformity.

Students should understand that conformity per se is not bad. What is bad, implies Beerbohm, is the cowardice of those who fail to follow their conscience—what they believe in—because in the social setting it is easier not to follow it.

3. In 1651, Roger Williams of Rhode Island wrote to Governor John Endecott of Massachusetts to protest the whipping of a Baptist. "Be pleased then, honored Sir, to know that that thing which we call conscience is of such a nature as once a Pope of Rome himself observed that although it be groundless, false and deluded—yet it is not by any arguments or torments easily removed."

   Choose one of the following assignments.

   a. Write an autobiographical paper in which you support Roger Williams' declaration by using as an example a belief or act of conscience that you hold or feel. Tell why it would "not by any arguments or torments [be] easily removed."
   b. Write a factual or fictional account of an individual's behavior that would support Roger Williams' declaration. Describe the belief or act of conscience and tell why the individual holds it.

The primary objective of this activity is to help students develop a profound respect for conscientiousness in themselves or in others. Possessing the courage to follow conscience when one knows this will be burdensome, unrewarding, or even painful is a gift given to few. In an age characterized by the cool, the detached, and the noncommitted, the worthy commitments of individuals are seldom reinforced by praise.

Students should be encouraged to try to write the autobiographical paper. However, some students may be embarrassed by this assignment; the second option is provided particularly for those students.

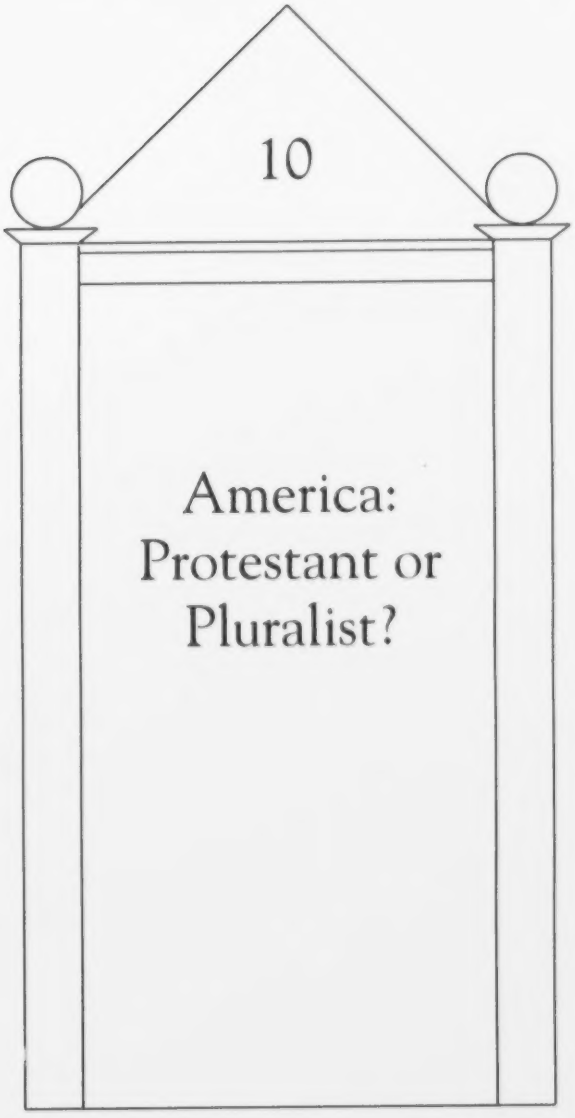
Questions for Further Research

The following areas of investigation are suggested for students who wish to do additional research.

1. What can you learn about the history of conscientious objection in this country? When did it begin? What laws have been passed to deal with it?
2. Study any one religious group in America that historically has been a peace church. What arguments are offered on behalf of their position?
3. What counter-arguments can be made? Study the case of *Pierce* v. *Society of Sisters* that came before the United States Supreme Court in 1925. What was the issue of conscience here? How was the case resolved? Explain your reasons for agreeing or disagreeing with the decision.

Vocabulary

common law
convictions
derided
dictates
dynasty
guaranty
idolatry
infallibility
literal
martyrdom
moral
obligation
oblivion
petty
phenomenon
profound
pyre
sentiment
sovereignty
sphere
subordination
tribulation
valid
verities



10

America: Protestant or Pluralist?

CHAPTER TEN

The Plan of the Study

- Introduction
- Protestant Nativism and Roman Catholic Response
- Roman Catholicism and Its American Varieties
- Jews in America
- Eastern Orthodoxy in America
- The Orient in America
- Patterns of Pluralism
- Problems of Pluralism
- Suggested Activities
- Vocabulary

The Focus of the Study

What is the meaning of pluralism in America? Throughout its history, the United States has been the receiving nation for thousands of immigrants, each group bringing its own customs and religious traditions. The popular notion of America as a melting pot that assimilates diverse ethnic groups and casts a united population with common dispositions and aspirations often runs aground when held up to historical evidence. Many groups have not been so assimilated, and the population has been and continues to be diverse, with people cherishing many of those differences.

This study focuses upon the nature of pluralism in America, reactions to the plural character of our society, and the desirability of pluralism in terms of other conceptions of society. Specifically, students have an opportunity to inquire into the experiences of three groups: Roman Catholics, Jews, and Eastern Orthodox, and then, they examine the patterns of pluralism in America and the problems attending this diversity.

A Note About Attitudes

This study contains many opportunities for the development of desirable attitudes. As the accounts of the Catholic, Jewish, Oriental, and Eastern Orthodox experiences are discussed in class, prejudicial comments of students should not be allowed to create an unfavorable atmosphere. In the initial discussion teacher and students can set the proper tone for the complete study. It is quite possible to talk directly to students about proper attitude development and at the same time foster undesirable attitudes. Exhortation rarely works. Biases must be altered indirectly because direct challenges often result in retreat and the reinforcement of the bias. Religious and ethnic discrimination can be dealt with rationally. An

inquiry into the nature and sources of prejudice can provide students with the opportunity to discover for themselves the untenable, inconsistent, and self-contradicting positions they may hold. Above all, attitude development ultimately depends on the attitudes and values projected by the teacher and the teacher's skill in bringing about attitude change.

Objectives for the Study

Knowledge Objectives—Each student will demonstrate knowledge of the following points.

1. America has changed from a predominantly Protestant nation to a pluralistic one.
2. Immigration has accounted for a large part of this change, and these immigrants in the nineteenth and twentieth centuries encountered problems adjusting to American society. Many Americans experienced problems in adjusting to the presence of diverse ethnic groups and their religious traditions.
3. Some of the immigrants' problems are manifestations of the "unavoidable tensions" between religion and secular society.
4. Religious prejudice may include economic, cultural, and political elements.
5. Members of a religious group may disagree on how much accommodation to society or to other religious groups is desirable.
6. Compromise can be more difficult in resolving sacred than secular issues.
7. The openness and pragmatism of American society poses special problems for religion.
8. Acquiescence in discrimination is equal to active discrimination.

Skill Objectives—Each student will demonstrate the following abilities.

1. Apply the theory of unavoidable tensions to historical events and contemporary issues.
2. Compare and contrast positions on a religious issue.
3. Define and formulate solutions to problems of religious pluralism, justifying these solutions with reasonable arguments.

Value and Attitude Objectives—Each student will take into account the following considerations.

1. Examine various positions on a controversial issue, attending carefully

and critically to the grounds offered to support those positions before forming one's own judgment.
2. Desire the elimination of religious intolerance and prejudice and encourage the treatment of others as equals.
3. Appreciate the traditions and institutions of America's religious communities.
4. Show empathy for religious leaders who seek an accommodation of religious tradition with new social environment, without compromising basic principles; show empathy for members of religious communities who have faced the pressures of conformity and change while holding on to cherished commitments and beliefs.

Introduction

The introductory section of this study provides a background and frame of reference for the subsequent assignments. The primary point to be brought home to students is that prior to the mid-nineteenth century, the United States was very much a Protestant nation, but by the mid-twentieth century, the nation was decidedly pluralistic with no denomination commanding the allegiance of a majority of the people.

Information in this section is provided in a reading assignment that includes tables to compare. The primary learning activity is a teacher-led discussion based on the three charts. Discussion should be centered on describing and explaining the trends in the religious affiliation of Americans. Emphasis is placed upon (1) gaining knowledge about the growth of religious traditions in the United States and (2) developing skill in using tables as sources of information. The discussion should occur after students have read all of the Introduction.

When discussing Table I, the following should be included.

1. Which groups seemed dominant in 1740? 1780? 1820?

   In 1740 the Congregational (in New England, primarily) and the Anglican (especially in the South) churches enjoyed favored status in the colonies. By 1780 the Baptist and Presbyterian churches were challenging the Congregationalists' number one position. By 1820 the Baptist and Methodist churches were most numerous, with Presbyterian and Congregational churches following.

2. Which groups seemed to grow most rapidly?

   The growth rates were most rapid for the Baptists and Methodists. Presbyterians, too, increased at a good rate. Lutherans had grown eightfold between 1740 and 1820, while Roman Catholics were more than five times as numerous at the end of the eighty-year period. Slowest growth rates were experienced by the Dutch and German Reformed churches, the

Congregational churches, and the Anglican (Episcopal) churches.

3. Offer some possible reasons why one group may grow more rapidly than another.

The Congregational (1620, Massachusetts) and Anglican (1607, Virginia) churches enjoyed a head start (and official "establishment" in some states) over other churches. However, this advantage had disappeared by 1820. Additionally, the Anglican church tie with England caused it to suffer after the Revolutionary War. Immigration at this time was largely from England, Scotland, and Germany. This can account in part for the Reformed, Lutheran, and Presbyterian growth. The Presbyterians (sometimes in concert with Congregationalists) also engaged in much missionary work. The most effective missionaries, however, were the Baptists and Methodists. They were particularly active on the frontier, working among those who settled in the Trans-Appalachian West. Employing novel methods (such as the Methodist circuit-rider) and preaching a popular Gospel, these churches remained the largest Protestant denominations. Not until after 1820 would immigration of large numbers of Roman Catholics cause the rapid growth of that church.

Protestant Nativism and the Roman Catholic Response

The first large-scale challenge to Protestantism's virtual monopoly on American religious life was a Roman Catholic one. That challenge provoked denials of Catholicism as a faith worthy of human beings and attacks upon the church as alien to America and offensive to "real" Americans. These anti-Catholic efforts are grouped under the label *nativism*. At worst these efforts preceded the hate-mongering of the Ku Klux Klan and American Nazis. At best they involved learned but fearful men who, often eloquently, argued that America's institutions could stand only upon Protestant foundations. In this part of the study students should come to know (1) the main charges of the nativists, (2) the sources of those charges, and (3) how Catholics refuted those charges. (Note: Later in the study we will consider the "unavoidable tension" between religious and secular society, because loyalty to God does transcend loyalty to a secular society. This is a source of tension central to the nativist controversy. However, teachers are advised to touch only upon this topic now if at all because additional reading and extended discussion will later focus on this problem.) Information about nativism and Catholic responses is found in four primary source readings. Discussion centered on these readings concludes the first section. The following points should be discussed.

1. According to the advice of the bishops, how should Catholics react to attacks by

nativists? Was this good advice? Why or why not? How do you think Catholics could best answer the false charges leveled against them?

In their pastoral letter, the bishops advise Catholics to ignore the attacks. They urge Catholics to continue to act as responsible American citizens. This was good advice. To urge retaliation in kind—which sometimes was the case—would have only fanned the flames of hostility. Instead, by assuming the responsibilities of democratic citizenship, Catholics proved the nativists wrong. Catholics could be and were good Americans. In fact, Catholicism earned much respect by upholding constitutional liberties, while nativists were, in the name of liberty, actually trampling them.

2. Which of the four points of Article II of the Constitution of the American Protective Association do you consider the least defensible as legitimate church goals? Why? Are any of the points defensible? If so, which? Why?

The fourth point, "To awaken the attention of the Community. . . ," would be least acceptable as legitimate goals for a Christian church (or a Jewish synagogue, for that matter). Here the churches were seeking to enlist public energies and community passions in their private fight for religious hegemony. Certainly the goal is not consistent with the basic teachings of these churches. Secondly, the type of civil action implied in the objective is incompatible with basic American ideals and the role of the churches in a secular society. Points one, two, and three of Article II could be legitimate goals, though the derogatory language used in the first and third points would make them unacceptable to most Christians. (Note: *Popery* and *Romanism* were popular terms of derision used by anti-Catholics. In 1884 James G. Blaine, Republican candidate for President, called the Democratic party "the party of Rum, Romanism, and Rebellion." The large Catholic vote then swung behind underdog Grover Cleveland to help assure his election.)

3. Examine the points used by Josiah Strong to illustrate the claim that Catholicism and the Republic were incompatible. Explain your choices.

   a. Which would be easiest to refute?
   b. Which would be most difficult to refute?
   c. Are there any that need no refutation?

In discussing the points used by Josiah Strong, the following should be considered.

   a. The sovereignty of the Pope was not in direct opposition to that of the people. In America, the Pope's sovereignty was real only in religious matters. The people's sovereignty is, of course, a sovereignty in civil government.
   b. The highest allegiance of Catholics was to God, not to temporal laws. So, too, the allegiance of Protestants was first to God. Protestants could put the Bible before the Constitution with clear conscience if conflict of loyalties was perceived. This type of conflict could involve Jews and many groups of Christians, not just Catholics.

c. The Pope, except for those living in the Papal States prior to 1870 and in Vatican City thereafter, was no temporal ruler. Obedience to the Pope in matters of faith was the private concern of Catholics, not the public concern of civil government. This kind of Papal rule did not conflict with allegiance to the United States in temporal matters.
d. In Spain, Italy, and some predominantly Catholic countries, intolerance was supported. In other nations, where Anglicanism or Lutheranism was established, Catholicism was discriminated against by law. However, in the United States, as in some other countries, Catholic leaders advocated tolerance. Intolerance was not a basic article of Catholic faith. It was a basic article of the nativist faith and of earlier centuries.
e. Rome retained control over Catholic religious teachings and avoided the fragmentation of Protestantism. Also, the Catholic Church as well as Protestant churches censored literature deemed harmful to the faithful. Additionally, the Church required its clergy to have approval before issuing new interpretations of ecclesiastic policy or teachings. This does not mean, however, that Catholicism was incompatible with the civil liberties of press and of speech.
f. Establishment as a national church was not an exclusive quality of Roman Catholicism. The Church of England, the Church of Scotland, and Lutheran Churches in various European nations enjoyed established status. Both the Anglican and Congregational churches had such status in the United States until the early nineteenth century. When it was in their best interests, most Protestants supported alliance of church and state as much as Catholics. In America, Catholic support of separation of church and state was added to that of Protestants and Jews.
g. The public school system in America had a Protestant flavor. The King James Bible was read, Protestant prayers were recited, and sectarian teaching was common. Catholic protests went largely unheeded. In part, this situation led to the development of a parochial school system. Additionally, Catholic leaders felt that worship needed to be reinforced by education, so that everything came from a consistent point of view.

All the points may be refuted by the countercharge that they are made up of distortions, half-truths, and vague generalities. Points (a), (b), and (c) confuse religious conscience and civic loyalty. All religious believers, as we have noted, hold sacred allegiances that may supersede those of secular state. The nativists sought to equate this higher loyalty of Catholics with a disloyalty to the United States. When the different realms of these competing loyalties are understood, then Catholics are seen along with all others holding religious commitments that transcend earthly states.

Points (d), (e), and (f) should be viewed as partial truths that could apply as well to many Protestant churches. In America Catholics claimed protection under the very laws nativists were trampling. In Spain, Italy, and Latin America, the Church did support undemocratic policies. However, it is improper to regard the

whole Catholic Church as of one mind. Its clergy as well as the laity could reflect or adapt to a variety of national patterns and policies. Point (g) should be considered in light of the Protestant flavor then permeating the public school systems.

4. What is the main theme of Cardinal Gibbons? Is this a good way to oppose the nativists?

   Cardinal Gibbons asserts that American Catholics have found no difficulty harmonizing their duties as citizens with their obligations as Catholics. Certain non-Catholics, however, view such harmony as unobtainable. Therefore they seek to relieve Catholics of their citizenship responsibilities and exclude them from its rewards. The Cardinal points out that anti-Catholics practice the very evils of which they accuse Catholics. They seek to preserve the liberties of all by destroying the liberties of some. Cardinal Gibbons presents the best type of argument to oppose the nativists: that by their very actions they destroy that which they claim to preserve.

5. What evidence can you find in the four readings that the charges against Catholics had changed little from 1833 to 1909? Are any of these charges leveled at Catholics today?

   In 1833, the bishops noted that "they have denounced us as enemies to the liberties of the republic." By associating Protestantism with patriotism and Catholicism with subversion, nativists sought to frighten some older Americans with loss of their freedoms. Many years later Cardinal Gibbons could still note the nativist charge ". . . their religion is opposed to American liberties."

   Similar charges were hurled at Al Smith, Democratic candidate for President in 1928. They were resurrected in 1960 in a vain attempt to defeat John F. Kennedy. Today, rumblings of nativism can still be heard when issues as federal aid to schools, birth control, and sending an envoy to the Vatican are discussed. These issues may be vigorously debated, of course, but all should be argued on their own merits and not on the basis of blanket antagonism toward any group or church.

Roman Catholicism and Its American Varieties

Among those religious and ethnic groups that came to America, the Roman Catholics had to confront the American Protestant monopoly first. The response to Protestant America was complicated by the need to confront successfully the growing diversity within the Roman Catholic community itself.

The teacher might ask students to reflect upon the following questions.

1. How did the Roman Catholic Church in America grow increasingly diverse in the ethnicity of its faithful? What tensions might such a growing diversity cause?
2. How was the tension in the Church reflective of the tensions between the Protestant majority and the growing Roman Catholic community in America? Can any general conclusion be drawn regarding diversity and tension in communities and in societies?
3. Whereas unity may have been fostered in earlier times by shared religious tradition and values, how can unity be found in diversity?What does Bishop E. B. Masvidal mean by "unity in pluralism"?
4. Traditionally, Americans have tried to confront diversity with exclusion, isolation (reservations), segregation, and then integration. What does integration mean in terms of Americans with different religious traditions?(We usually use integration in terms of racial diversity.)How might a solution based upon pluralism create a different America than a solution based upon integration?

Jews in America

The second large immigrant group of non-Protestants was Jewish. Though the first Jews arrived in America when New York was still Dutch New Amsterdam, it was not until the nineteenth century that Jews began to contribute significantly to America's emerging pluralism. Jews in America were confronted with two problems that we examine in this study. One problem was new: Americanization. The other was very old: anti-Semitism.

Since these two problems are not unrelated in the Jew's American experience, they will be treated together in class discussion. Students should understand that some Jews resisted appeals to Americanize because of age-old fears of anti-Semitism. Other Jews resisted because they feared the loss of a heritage that was sacred and precious. Nativists, meanwhile, adapted time-worn, anti-Semitic propaganda to fit the American scene.

Two sets of guiding questions direct students to the significant aspects of each issue. Discussion of the two issues should help students know (1) that Jewish immigrants might be torn between a desire to "be American" and an obligation to preserve their heritage; (2) that anti-Semitism, which may have economic and political as well as religious bases, is manifestly in opposition to the ideals of both Christianity and American democracy; and (3) that anti-Jewish discrimination can be eliminated only through the understanding and cooperation of all Americans.

Americanization

When discussing Americanization, the following should be considered.

1. According to Rabbi Wise, why must a Jew become an American?

   Becoming an American meant throwing off the old attitudes and traditional values. If Jews did not do this, they would be denying themselves the opportunity to reap the American harvest to the fullest. The best way to do this, said Wise, was to break with the Old World and help shape a New World.

2. What might a German Jewish immigrant do to become Americanized?

   To become an American a Jew must shed European thought patterns and modes of behavior. Jews, where no real question of principle was involved, should adopt American speech and clothing and should join in wider recreational and social relationships, taking a place with other Americans in the mainstream of life, not retreating into the familiar security of a self-made ghetto. Rabbi Wise did not argue for a surrender of Jewishness but rather that of "German-ness," which unnecessarily set apart the immigrants of his generation.

3. As Rabbi Schechter speaks of the Jews'"glorious heritage" and the Torah, he reveals his real concern with Americanization. To what is he primarily opposed?

   Rabbi Schechter was concerned that Jews would trade away essential elements of Judaism. He felt that Jews did not have to compromise their religion to achieve civil liberties or to receive the blessings of America or to contribute to the nation's welfare.

4. What place, says Rabbi Schechter, should the institutions and laws of Judaism hold?

   Rabbi Schechter felt that the institutions, laws, and observances of Judaism were of critical importance. He took this position at a time when some Jewish leaders were advocating the abandonment of what they considered were the nonessential and outmoded trappings of religion.

5. What had nativists implied that Catholics should give up? Could you say, then, that Jews and Catholics were being asked to pay the same price for Americanization? If so, what was it?

   Nativists had demanded that Catholics give up loyalty to the Pope and to their Universal Church. In the case of the Jews, the demand was often expressed in impatience with ethnic peculiarities, linguistic diversity, and political nonconformity. Sometimes, however, pressure for conversion to Christianity was also great. In effect, then, both Catholic and Jew were being asked by some to surrender major portions of their own religious heritage. And this request came in a nation made up of various religious heritages and traditions.

Anti-Semitism

As you discuss anti-Semitism, the following should be considered.

1. Why is anti-Semitism fundamentally anti-Christian?

   The hatred of the anti-Semite directly contradicts the love ethic of Christianity. Prejudice strikes at the foundations of a common brotherhood derived from a single Fatherhood. Therefore, anti-Semitism is a denial of the Christian view of both human and divine relationships.

2. Rabbi Gilbert notes that anti-Semites allude to the threat of "Jewish bankers" and "Jewish Communists."
   a. If an anti-Semite warned of the above, would the charge be self-contradictory? Why or why not?
   b. To whom might the "bankers" charge appeal? To whom might the "Communists" charge appeal?

   The beliefs that "Jews control the business world and are only interested in profit-making" and that "Jews are usually radical and socialist (or Communist)" constitute a contradiction that rarely bothers anti-Semites. They will criticize Jewish capitalism but not capitalism. They will praise hard work and success in business except when the hardworking, successful businessman is a Jew. The charge that Jews control business appeals to the "have nots" and the "would haves" in a society that can use Jews (as a group) as a whipping-boy. Likewise, "Communism" provides an excuse for all of one's own failures and society's ills.

   In the discussion, students should be helped to see the irrational and contradictory nature of such charges. Recognition of logical inconsistency is a first step toward abandonment of stereotypes.

3. Both religious and racial anti-Semitism are referred to. What do these modifiers mean? What other types might exist? To whom would these types appeal?

   Anti-Semitism appeals to many persons who also harbor prejudices against blacks, Asians, Catholics, or "foreigners." Highly prejudiced people, or bigots, sometimes have singular personality traits that help explain their biases. Individuals who have experienced frustration or rejection may have difficulty in understanding the complexities of society. They may look around for an easy explanation of their difficulties. The explanation often lies with others—those of another group. People may be classified as "we" (who are good) and "they" (who are evil). Sometimes, "they" is ill-defined. But at other times a recognizable ethnic or religious group well serves as "they." As a minority group often displaying superior abilities, Jews have been "they" in many societies for many centuries.

   Religious anti-Semitism stems from Christian doctrine, the main theme being (1) the diaspora as God's scattering of the Jews as punishment for the crucifixion of Jesus; (2) the "degenerate state" of Judaism in the time of Jesus,

and (3) the crime of deicide.[1] Ethnocentrism is common to human groups the world over. Usually, though, it is based upon cultural rather than biological differences. In the nineteenth century, race and nationality began to be confused, and some races were said to be superior. This supposed superiority (especially in a natural ability to rule) was used to justify imperialistic ventures. When Germans lauded themselves as superior racial types, the Jews in their midst were viewed as an inferior race. The horrors of Nazi Germany were manifestations of a racist philosophy. America, too, thought in terms of superior "stocks" in the restrictive immigration law of 1924.

Anti-Semitism may be political: "The Jews want power." It may be economic: "They control all the businesses." It may be cultural: "The Jews don't act like we do." All these ways of fostering resentment, and other ways as well, may be added to the racial-religious biases noted above.[2]

4. According to Gilbert's quote from H. A. Overstreet, of what are too many Americans guilty? Explain.

   Too many Americans are passive concerning anti-Semitism. They allow it to exist. By not speaking out against anti-Semitism many Americans are guilty of aiding the anti-Semite. Also, by their own behavior, some people show that they think Jews are different from other Americans. This behavior creates a social situation in which aggressive anti-Semitism is encouraged.

5. Following Overstreet's hints, how can Americans eliminate anti-Semitism?

   Americans must examine their own attitudes and behavior to see if they harbor traces of anti-Semitism, traces that help create a social sanction for prejudice. When people awake to their own role in fostering anti-Semitism, they should then consciously strive to change their own behavior. With this done, the chances of eliminating anti-Semitism will be increased.

Jews and Judaism

1. How do you understand the expression *religious civilization*?

   Students are asked to reflect upon the difference between *religion* and *religious civilization*. Kaplan offers a line that will help students in discussion make a distinction: "If Judaism is to mean that which unites Jews into an identifiable and distinct group. . . ."

1. See Isaac, *The Teaching of Contempt* in the student volume. Also see Arthur Gilbert, *The Vatican Council and the Jews*. Cleveland: World Publishing Company 1968.
2. For further treatment, see Hunt, Maurice P. and Laurence E. Metcalf. *Teaching High School Social Studies*. Chapter 18 "Problematic Areas of Culture: Race and Minority Group Relations," New York, 1968.

2. What three contemporary problems does Kaplan hope to solve for American Jews?

   The three problems that Kaplan hopes to solve for American Jews are (1) the sense of identity of today's Jews with past generations, (2) the interpretation of tradition to make it compatible with naturalism and the ethical conception of nationalism, and (3) the accommodation of Jewish diversity with the survival of Jewish life and its influence upon human life in general.

3. Judging from the passage given here, what are some of the "universal human values" you would expect Kaplan to support?

   Students are asked to make inferences from this brief passage. In the class discussion, the teacher might help students explore the following possibilities in relation to Kaplan's position: (a) justice, (b) equality, (c) the dignity of the individual personality, (d) religious and civil liberty, (e) cooperation, (f) one's own cultural traditions, and (g) pluralism.

Eastern Orthodoxy In America

Eastern Orthodoxy is America's fourth largest religious group. Many of the problems of Americanization that were experienced by earlier immigrants also faced the Orthodox faithful in the twentieth century. How to preserve religious institutions and still enter the mainstream of American life proved difficult for many. Fortunately Eastern Orthodox immigrants have generally been spared the vigorous opposition of the nativist and the anti-Semite.

The student text presents an overview of orthodoxy in America and then focuses upon a phenomenon of central concern to all American religious groups. The ecumenical movement—a move toward cooperation and even unity—among Christian churches has forced church members to inquire into their traditional relationship with other religious groups. Such inquiry often involves questioning the relevance or importance of doctrines, practices, and institutions. Within a single denomination, as well as among the several denominations, concerned clergy and laity have taken a variety of positions on the ecumenical movement. The stances of two eminent Orthodox leaders reflect a typical line-up on the ecumenical question.

When discussing Eastern Orthodoxy and ecumenism the following should be considered.

1. Why would the question of relations with other churches be a "new problem" to most Orthodox immigrants?

   Most Orthodox immigrants came from countries where there was no religious pluralism. In many cases, Orthodoxy was the established or state religion. This was true in Russia until 1917. Members of other religions such as Jews or

Roman Catholics often suffered political or social disabilities. In other countries the Orthodox church was relegated to an inferior status. This was true in the Ottoman Empire. In still other countries, such as Yugoslavia, conflict between adherents to Eastern Orthodoxy and Western Catholicism was common. In all these cases cooperation among religious groups was certainly the exception, not the rule.

2. What is the central theme of Archbishop Iakovos' message? To whom is he addressing the message? Why?

   Archbishop Iakovas states that church unity can be realized only if individual Christians commit themselves to it. It is a mission that "Christians have been assigned to fulfill." "The least we can do is to see and understand church unity as a Divine Call, as a sacred duty, and as the fulfillment of the gospel itself, of which we must be the servants."

   Iakovos' sermon is addressed to more than those in St. Patrick's Cathedral. He is calling upon all Christians to find the true meaning in unity, and to work for that unity. Iakovos knows that the efforts of church leaders and organizations are not enough to bring real unity. Christian unity can come only from the heart.

3. What is the basic argument of Metropolitan Philaret? Why does he oppose cooperation among different churches? What role does "canon law" play? Students may need to consult an encyclopedia for the meaning of canon law.

   Philaret argues that the participation by Iakovos in ecumenical ventures is entirely out of order. Iakovos, he says, is violating church canons. He is rejecting the teachings (as is Patriarch Athenagoras) of the Holy fathers. This activity of Iakovos only serves to confuse the faithful and mislead "those who are 'without'."

   Philaret opposes these ecumenical ventures because he sees this as compromising the Church. His position is that the Orthodox is the "only One Holy, Catholic, and Apostolic Church. . . ." The Christian task of the faithful should be to bring the heterodox into the church, not to compromise with them. The Metropolitan refers to traditions and divine dogmas (unalterable truths from God) that cannot be compromised.

4. Do you feel that Iakovos anticipated the criticism of Philaret? If so, how?

   Archbishop Iakovos was aware of the opposition to efforts at church unity. He notes that "We do not like even for the sake of Christ to reexamine our own confessional traditions and disciplines." Also, his definition of church unity (from St. Epiphanius of Cyprus) seems to obviate the arguments of those opposing church unity.

5. Could one say that Philaret and Rabbi Schechter share concerns? Why or why not?

Philaret and Rabbi Schechter were both concerned that vital elements of their faiths might be compromised, thus changing the nature of their religious traditions. Philaret sees value in the traditions set down by the church fathers; Schechter sees values in Judaism's "glorious heritage." Both are concerned about what might be lost, not so much about what might be gained.

The two situations differ, however. Schechter favors Americanization; he feels that Jews can be American and still retain the traditional institutions of faith. Philaret does not favor ecumenism; he sees this movement as incompatible with Orthodoxy. Thus do Philaret and Schechter take different stands with respect to the issue each faces.

6. How is the "dialogue" of Iakovos and Philaret illustrative of the problems facing other American churches? Can you give any examples?

The Eastern Orthodox family is not the only one beset by dissent over questions of church cooperation. Various Protestant proposals of mergers in America have provoked disagreement among clergy and laity. Some proposals have been rejected or delayed, while others have been approved. Examples of the latter include the reunion of northern and southern Methodists in 1939, the joining of the Evangelical and Reformed Church with the Congregationalists in 1957, and the formation in 1962 of the Lutheran Church in America out of several smaller bodies. Since 1962, the Consultation on Church Union has brought together a number of Protestant bodies—including Methodist, Episcopal, Presbyterian, Disciples, and the United Church of Christ—to discuss possible church union. Some large Protestant groups, such as the Baptists and Lutherans, are not involved in the Consultation on Church Union. So a variety of positions on church unity can be seen here as well as in the confrontation between Archbishop Iakovos and Metropolitan Philaret. Serious theological and philosophical differences as well as historical and cultural considerations often obstruct moves toward unity among Protestants. Obviously the difficulties multiply when Protestants and Orthodox and Roman Catholics all talk of a common church.

The Orient in America

In America pluralism has been treated thus far as the meeting of Protestant and other than Protestant religious traditions from the West. But religions from the East—Oriental faiths—came to America with their adherents. The numbers of believers in Oriental faiths was small, reflecting the trickle of immigration. But in the 1970s, Americans were struck by the realization that Hinduism, Buddhism, and Islam were American religious traditions—traditions with believers who were a presence in many if not all American communities.

The discussion of this section might involve students identifying signs of the presence of Oriental religions in their communities or localities. Such a presence is a grand opportunity for students to invite guest speakers or to collect oral history. The focus should be upon (1) the presence of Oriental religions through immigration of adherents, and (2) upon the appeal of these religious traditions and the winning of converts.

Patterns of Pluralism

America's pluralistic religious community presents a confusing picture to those who study it. In this section of the study the picture is clarified for students. Statistical information is presented in the form of charts. The primary purpose of this section is to have students (1) know the size and division of America's religious population, and (2) relate this information to previous learnings in order to make generalizations about the development of the present pattern of pluralism. Discussion of this section should be brief and should set the stage for the next section, which looks at the problems of religious pluralism in modern America.

Compare the information in Table II with Table I.

a. What does this tell us about the success of nativism?
b. What generalizations could you make about the growth of the various denominations? What might account for the great changes in proportional strength?

Nativism obviously failed to keep America's religious pattern the same that it was around 1850. Table I shows that in 1820 American churches were almost all Protestant. While nativists might have once claimed that America was a Protestant nation, the claim is certainly not valid today. (It should be pointed out, however, that the figures used represent actual church affiliation.)

Students should be encouraged to speculate about the reasons for the changes in America's religious pattern. They should consider colonial backgrounds, immigration, the nature of American liberty, patterns of settlement in the West, evangelical effectiveness, social prestige, doctrinal distinctives, and so on.

Problems of Pluralism

After tracing the course of America's religious pluralism, examining the issues accompanying its growth, and surveying its present pattern, we now turn to an investigation of the meaning of pluralism. What problems does pluralism present

for religion today? What problems does pluralism hold for the future of religion in America? In this section we shall explore these vital considerations.

The discussion questions will require students to apply all they may know about religion and society. This in-depth discussion may well raise more issues than it settles, which is as it should be. There are no pat answers to the persistent problems we have raised. Neither should teachers expect agreement among the students on the framing of the problem or on their suggested resolution.

The problems of pluralism often focus upon public school policy issues. Students are asked to consider two Supreme Court cases as examples of those problems: *Engle* v. *Vitale*, 1962, and *Mueller* v. *Allen*, 1983.

Engle v. Vitale, 1962:

1. What is meant by "the Establishment Clause"?

   Students should reread Amendment I in the Constitution. Have them identify the Establishment Clause.

2. Why, in the Supreme Court's opinion, did the framers of the Constitution adopt this Amendment?

   The Bill of Rights were advocated by the Anti-Federalists and were added in the ratification process. Students should see that the Amendments, including the first Amendment, were limits on the power of the federal government, now extended to the states. What was at issue in this case? How was the Establishment Clause involved? What counted, in the Supreme Court's thinking, as a violation of the First Amendment's Establishment Clause?

Mueller v. Allen, 1983:

1. In your opinion, why might it be difficult to draw a line between what is "established" (that is, government supported) and what is not?

   To aid students in drawing lines the teacher might offer some possible government activities: buses, textbooks, teachers of secular subjects, free-rent buildings, health clinics, athletic facilities, tax-credits, tax-free classroom buildings, and similar aid to private, sectarian schools.

2. What do you understand by the "TVA yardstick" (Tennessee Valley Authority)? Is this analogy useful? Is it convincing?

   The TVA was a Great Depression program in the 1930s. The federal government, in concert with state governments, provided funds for the economic development of this poor region. The TVA produced low-cost electricity and other benefits to improve the quality of life of citizens and to promote further private sector economic growth.

One argumentation strategy is the use of analogy. Here the Supreme Court uses TVA as an analogy for aiding private education with public funds. Students need to decide first if the analogy fits. Are the Mueller case and the TVA situation parallel? Then, students decide whether the argument is convincing. The teacher should lead students in deciding this second question by providing analogies: Would the TVA analogy be convincing if the Mueller case involved public aid to Black Muslim schools or aid to education in less mainline religious activities?

Suggested Activities

Written Assignment

1. What events in American history and what contemporary issues illustrate the unavoidable tensions between Judaeo-Christian faith and secular society? Compile a list of these events and issues.

The list is designed for average or below-average students. Much teacher direction should be given, as students will require other sources of information. The school library should be used. When the list of events and issues is compiled, help students explain how each is an example of the tensions that have been defined. Following are some possible examples for the list.

The Scopes Trial evolution-teaching controversy
Jehovah's Witness flag salute controversy
Government birth control programs
Conscientious objection to the draft
Amish refusal to send children to school
Suits against school prayer
Parents refusing medical treatment for children
The closing of liquor stores on Sunday

2. A research paper should be undertaken only by above-average students. They should begin work on it early in the study, and two weeks should be allotted for its completion. Information provided in the student text should serve as a starting point for the investigation. The paper should include an explanation of the melting pot and cultural pluralism theories and how well each of these fits the American scene. Hypotheses regarding the role of religion in terms of other factors should be offered in determining that America should be pluralist rather than a melting pot.

In the late nineteenth and early twentieth centuries, American social philosophers spoke of the United States as the great melting pot. More recently, social philosophers speak of cultural pluralism. Investigate the reasons for this

change in labels. What role does religion play if any in this change of labels? Were other factors more or less important than religion?

Questions for Further Research

The following areas of investigation are suggested for students who wish to do additional research.

1. The Ecumenical Movement in America
   a. What is it? How or when did it start?
   b. What are the principal mergers of the twentieth century?
   c. What are the major arguments for or against church union? (You may explain the position of a single group if you wish.)
2. The Jewish Community
   a. Who are America's Jews?
   b. What are the divisions of American Judaism?
   c. What is the relationship between Jewish and Christian organizations?
   d. What is the relationship between American Jewry and Israel?
   e. What information can you find about the National Conference of Christians and Jews?

Vocabulary

acquiesce
adherent
affirm
assimilation
aver
avow, disavow
bigot
canon
desecration
diametric
echelon
efface
ethnic
exhortation
extirpate
fanaticism
ghetto
gullibility
harangue
influx
iota
irreconcilable
mandatory
ostracism
paradox
pernicious
pragmatic
precedent
propagate
prudent
quota
refute
sanction
sanctuary
solicitude
sovereignty
subversive
tangible, intangible
temporal
transcend
virulent

PATHWAYS TO PLURALISM presents materials to help students explore the role of religion in the development of American history. Well-chosen readings, plus a generous use of photographs and maps, make this a valuable and timely supplement for high school courses in social studies, humanities, or religion. The first six units are also appropriate for use in eighth grade American history classes.

- PATHWAYS TO PLURALISM uses a reflective approach to the study—not the practice—of religion.
- The authors are experienced educators in the fields of social studies, history, and religion.
- The Teacher's Guide provides useful background information, classroom discussion questions and possible answers, plus suggested activities both oral and written.
- PATHWAYS TO PLURALISM meets recommendations of the Association for Supervision and Curriculum Development in "Religion in the Curriculum: A Report from the ASCD Panel on Religion in the Curriculum."

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